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THE EVERLASTING GOSPEL,

COMMANDED TO BE PREACHED BY

Jesus Christ,

JUDGE OF THE LIVING AND DEAD,

UNTO

All Creatures,---Mark xvi, 15.

CONCERNING

THE ETERNAL REDEMPTION

FOUND OUT BY HIM,

Whereby DEVIL, SIN, HELL and DEATH, shall at last be abolished, and the whole CREATION restored to its primitive Purity;

BEING

A TESTIMONY against the present Antichristian World.

Written in German by PAUL SIEGVOLCK, & translated into English by JOHN S——.

STONINGTON-PORT, (Connecticut,)

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TO

The Infinite and Everlasting

LOVE,

Out of Whom,

Through Whom,

AND

To Whom,

ARE

All Things,

WHO IS CALLED

God *the Father, Son,* and

Holy Ghoſt,

THIS SIMPLE WITNESS of TRUTH
borne of HIM,
Is,
In filial Love and Humility,
Dedicated and Offered,
(Moſt mercifully and powerfully to bleſs it
for the End it is intended,
And
To defend it againſt the Devil and his

whole Hoſt of evil Angels and Men, whoſe Intereſt it is that the Everlaſting LOVE ſhould not have the ſole Dominion over the whole Creation, and come to be ALL IN ALL)

By

PAUL SIEGVOLCK.

ADVERTISEMENT.

THE publisher of this Edition is sensible that there are many obsolete, inelegant, and ingramatical expressions in the original, consequently in his Edition,—but this can be no objection against the erudition of the Author, and the consistency of his arguments, considering the period in which he wrote, and the present impression to be a copy from a translation made about half of a century past. In order to preserve its original value, this is copied verbatim from the Edition in my possession.

The Rev. ELHANAN WINCHESTER in his Dialogues between a Minister and his Friend, on UNIVERSAL RESTORATION, printed in Boston, in the year 1795, frequently mentions Mr. Siegvolck's work, and bestows the highest encomiums upon it. The first time that he saw it was in the year 1778, but he being averse to the writers sentiments, on perusing a few pages, he laid it aside, acknowledging, however, that "the language was very plain and clear, and by no means dark, mystical, or obscure." A few years after he met with another copy, "which"

fays he, p. 22 of the Preface, "I then read through with attention for the firſt time, and received much ſatisfaction; the arguments and Scripture proofs therein contained, ſeemed to me ſufficient to convince all that would read with candour and attention."

THE AUTHOR's
PREFACE.

BELOVED *READER*,

1.

GOD, who will not that any one perish, but that every one turn to Repentance, always used this Method, that, before he visited the World, or certain Nations, with his Judgments, he first poured out upon them all the Riches of his Long-suffering, Love, Goodness and Mercy, in such a measure as is allotted to every Age, to try thereby, as it were, to his utmost, whether some might be persuaded to forsake their sinful Ways, and to be saved from the Destruction otherwise waiting for them.

2. *Thus he gave divers Preachers of Righteousness to the antediluvian World, and waited full an hundred and twenty Years for their Repentance. Before God executed the Judgment of the* Assyrian *and* Babylonian *Captivity upon his People of* Israel, *he did not only first bestow upon them all manner of bodily Good, but also sent them many of his faithful Servants and Prophets, who delivered unto them many excellent Prophecies concerning the* Restorer of all Things, *the Lord Messiah. Yea, before he passed the next by far more dreadful Judgment upon this*

Nation, he first sent them even his only and most beloved Son, disclosing unto them by him most perfectly his infinite Love towards all his Creatures ; *which also afterwards he did by the holy Apostles.*

3. *Now, since verily the future great and terrible Day is nigh at hand, wherein the Anger of the hitherto so patient* LAMB *is to be kindled against the present Antichristian World;* Rev. vi. 16, 17 ; *what Wonder then, that God, who will not the Death of a Sinner, is opening, at this Time all the Treasures of his everlasting Love towards all his Creatures ? His Design in so doing is with respect to the Wicked, to try his utmost, and to see whether by these means he may bring some of them to Repentance, so that they may begin to love again that God who with his eternal Love and Mercy so tenderly loves them, and thus escape the future terrible Judgment, and be able to stand before the Son of Man. But as to the little Flock of his Faithful, or the Bride of Jesus, which is on her Pilgrimage in the Church militant here on Earth, he is leading them now upon Mount Thabor, there to let them see their future Transfiguration, yea, the Abyss of his perfect Love, thereby powerfully to strengthen them against their approaching Sufferings, because they will soon be led with their Bridegroom to Mount Golgatha, there to be crucified with him. For, verily, the perfect Deliverance of the Children of God will not come till they have been first put to the Test in* Laodicea, *and the Empire of Darkness has exercised its most extreme Fury on them.*

4. *Now, for the above-mentioned Purpose it is that this simple Testimony of the* everlasting and endless Love of *GOD towards all his Creatures, is recorded in this present little Book. If thou,* beloved Reader, *makest proper Use of it (to the end whereof I wish thee the necessary Light of the Holy Spirit) thou wilt reap Abundance of Benefit from it in Time and Eternity, and not know how to thank God, the infinite Love, enough for it.*

5. *But if thou turnest into Lasciviousness, that which is declared unto thee in order to bring thee to Repentance and true Amendment of Life, and if thou doest pervert it to fortify thyself in thy carnal Security, then will, O Man, thy Doom be just in the Day of Judgment, nay, even in this World; may thy outward State and Condition here be whatsoever it will, Emperor, King, Prince, Count, Baron, Gentleman, Citizen or Peasant, rich or poor, learned or unlearned. I and all the Children of Love, who by the enlivening Knowledge of the everlasting and endless Love of God, which is represented unto thee in this Treatise quite plain and without obscure enigmatical or proverbial Sayings, we, I say, who are not made careless by such Love of God, but daily more and more sanctified and mightily encouraged for our spiritual Combat against the Devil, World, Sin, Hell, and Death, we will assist in condemning thee. Yea, this little Book, which now is given thee as a Means of Life, shall then become thy Death, a Worm which will gnaw thee Day and Night,*

an unextinguishable Fire. The Lord preserve thee from it, if thou desirest to be preserved.

6. *If any one should undertake rashly to contradict the eternal Truth set forth in this Treatise, or to write against it, he may do it at his Peril; but then I would have him to know, that the empty Vapours of the Glosses of his Reason will never be able to obscure the bright Sunbeams of so many clear Testimonies of the holy Scripture, which treat of the everlasting Love of God towards all his Creatures; (especially as they are exhibited in the XIIth Chapter of this Treatise) and that I count him too feeble and unable to thrust that God from his Throne, who is everlasting Love towards all his Creatures, and to enthrone a strange God, who is to be worshipped as endless Fury towards most of his Creatures.*

7. *And if any body should go so far as to calumniate this Testimony of eternal Truth, and to persecute my Person, as much as lies in his Power, he must know that I will not be revenged on him in any other Way than by offering him up Day and Night to the endless and tender Love of God, together with all the rest of corrupt Creatures being Prisoners in the Center of Wrath, to the End that they may every one of them, by Christ Jesus, the Son of eternal Love, be brought back again into the Center of eternal Love, from whence they are fallen, and thus enjoy forever and ever that God who is nothing else but Love! Yea, Amen! so be it, Lord Jesus, thou eternal and universal Saviour, Amen!*

THE Everlasting Goſpel, &c.

CHAPTER I.

GOD, *in his Word, deſcribes Himſelf as the* EVERLASTING ESSENTIAL LOVE; and the Reſult thereof.

I.

NONE can better deſcribe GOD than GOD Himſelf, or that in the holy Scriptures teſtifying Spirit of God. *John* i. 18. 1 *Cor.* ii. 10, 11.

II. THE Holy Spirit deſcribes GOD, or the Divine Being, thus, that he is *a* Spirit; a† Light without Darkneſs: the‡ Father of Lights, from whom all good and all perfect Gifts deſcend, with whom is no Variableneſs, neither Shadow of turning; a§ conſuming Fire.*

* *John* iv 24. † 1 *John* i. 5. ‡ *James* i. 17. § *Heb.* xii. 29. *Deut* iv. 24.

III. BUT all Deſcriptions of the Divine Being, that we find in the holy Scriptures, together with all what may be believed, thought, or uttered of God,

center in this one Word *Love;* which the Holy Ghoſt atteſts by St. *John*, ſaying, GOD *is* LOVE. 1 *John* iv. 16.

IF God be *Love* eſſentially, and ſo, that GOD and *Love* is one and the ſame Thing, it follows inconteſtably, that whatſoever God doth, (though in our Eyes it ſhould appear to be the moſt terrible affair) proceeds from Love, becauſe God, who does it, is Love itſelf; as, on the contrary, whatſoever Satan doth, let it appear ever ſo good and uſeful, proceeds from Hatred againſt God and his Creatures.

V. ALL Works, that are not Works of Love in their very Principle, or ſpring from it, as their center, are not the Works of God; becauſe God, as the eſſential everlaſting, unchangeable Love, can do no other but Works of Love, As the Tree is, ſo are alſo his Fruits. *Matth.* xii. 33.

VI. ALL Creatures, conſidered in themſelves, without their coherent Corruption, are * Productions of the eternal Love of God. Therefore, ſince God cannot hate himſelf, he cannot hate his † Creatures neither, or *that in them*, which his Hands have made.

* *Rom.* xi. 36. *Rev.* iu. 11. † *Wiſd.* xi. 24. 1 *Tim.* iv. 4.

VII. So that all whatſoever GOD, who is Love, doth and purpoſeth with his Creatures, as noble Pro-

ductions of his Love, both in this and the next World, must proceed from Love, and thus, with respect to the Creatures, have something good and salutary for its last and ultimate End. *Ezech.* xxxiii. 11. *Wisd.* i. 13.

VIII. Now, as it is the Love of God that made the Creatures, that through Christ redeemed them from Sin and the Curse, that sanctifieth and purgeth them from all Disorder, that protects and preserves them, and bestows all manner of Good upon them; *even so it is the same Love of God, which punisheth the* * *Creatures*, when they are found Rebels against their Maker, and not continue in that Order in which he first created them. Hence are all Punishments wherewith God visits his Creatures, as far as they come from God†, and are considered according to their first Principle, Works of divine Love.

**Rev.* iii. 19. †*Isa.* xlv. 7. compared with *Lev.* xxvi. especially *v.* 18, 21, 24, 28, 41, 42, seqq.

IX. If all Punishments determined by God for the Creatures, be they never so dreadful, when considered according to their utmost Center and Principle, are Works of divine Love, it necessarily follows from hence, that even the most dreadful Punishments which God in the World to come will inflict on bad Angels and Men, as far as they proceed from him, are

grounded on no other Principle than that of Love; ſince God, who condemneth and ſentenceth the corrupt Creatures to ſuch Puniſhments, is the eſſential, everlaſting and unchangeable Love, and nothing elſe but pure Love, and will remain ſuch unto all Endleſs Eternities, and therefore all whatſoever comes from him, muſt proceed from Love. If ſuch Puniſhments on God's Side, had another Ground but Love, then would that God, who puniſheth the Creatures from ſuch a Ground, be no God, becauſe the true and only God, beſides* whom none other is to be found, is nothing elſe but pure Love, and who therefore can do nothing elſe but what ſprings from the Center of Love, and returns into the ſame.

**Iſa.* xliv. 6. 1 *John* iv. 16.

X. Hence now follows, without Contradiction, that not one of thoſe Puniſhments which God has determined for the depraved Creatures, can, neither in this nor in the next World, be deſigned merely for the never-ceaſing and endleſs Perdition and Torment of theſe divine Creatures that have their Origin from the unchangeable Love of God, but they muſt needs aim at and be deſigned for their final Preſervation, Melioration and Reſtoration, let them laſt as long as they will; becauſe the deepeſt Ground of all Puniſhments of God determined for the Creatures, ſo far as they are his Doings, is his infinite & unchangeable Love, and it is impoſſible that Love ſhould forev-

er and without End plague and torment that which it loves, but by all Pains and Torments ſeeks and can ſeek nothing elſe but the Amendment of its beloved Object. For *Love thinketh no Evil*; much leſs does Evil, or deſigns to do it. 1 *Cor.* xiii. 5.

CHAP II.

What the Wrath of God is, and his Juſtice in Puniſhing.

I.

AS the whole Divine Being is pure Love, ſo are likewiſe all the Attributes of God, as for Inſtance, his Wiſdom, Omnipotence, Holineſs, Mercy, Truth, &c. at the Bottom nothing elſe but Love. If any thing could be ſaid of God which is not grounded on Love, or is contrary to it, God would have ſomething in himſelf, which would make him to be no God, becauſe the true and only God is nothing but all Love.

II. FROM hence may be eaſily conceived what God's Wrath is, and his Juſtice in Puniſhing, of which the holy Scriptures, both in the Old and New Teſtament, make ſo frequently mention: Namely, ſuch Wrath and puniſhing Juſtice of God is, as all other divine Attributes, nothing elſe than God's eſſential Love, which, as it ſhews itſelf pure with the *Pure,

that is, moſt lovingly, kindly, and bountifully †acts and deals with thoſe Creatures which do ſtand in their right Order, in true Humility and ſincere Subjection to God; ſo with the Froward it will ſhew itſelf froward, that is, with the perverſe, rebellious and proud Creatures, which do not ſtand in that true Order wherein God would have them, but are diſobedient and not ſubject to him, with ſuch it will deal hard, againſt their Will, and as it were perverſely act with them, and *through all manner of bodily and ſpiritual Plagues, both in this and the next World, torment and fire-purge them ſo long till they be ſoftened enough*, and acknowledge their Wrong and Miſery, humbling themſelves with their whole Heart before the righteous God, and ſo doing are made Partakers of the ſweet Effluence of his infinite and everlaſting Mercy and Love. So God is terrible both in this and the other World, for this End only, that at laſt he may be ‡gracious and merciful to thoſe to whom he has been terrible. In ſhort, God, when he is angry doth a ſtrange Work, both in this and the next World, *to the End that afterwards he may do his proper Work, which is Love, Grace and Mercy.*

**Pſ.* xviii. 26, 27. †*Iſa.* lvii. 15. 1 *Pet.* v. 5. ‡*Iſa.* lvii. 16. *Pſ.* ciii. 9. *Pſ.* lxxvii. 8, 9, 10. *Rom.* xi. 31, 32. See *Deut.* xxviii. from *ver.* 15. to the End; compared with *ch.* xxx. 2, 3, 4, 5, &c. Item, *Lev.* xxvi. from *ver.* 26. to 41. compared with *ver.*

42, 43, 44, 45. *Prayer of Manaſſ. ver.* 6. *Lament.* iii. 31, 32, 33.

III. As truly as it is from a Principle of Love when Children of God (who are made Partakers of the divine *Nature) muſt deal hard with evil and obſtinate Men; yea, when even they muſt deliver them up† to Satan, in the Name of the Lord Jeſus Chriſt, and ſhew their Zeal to ſuch a Degree as to paſs the moſt terrible Judgment upon them, to the End only that the Fleſh may be deſtroyed, and the Spirit kept ſafe on the Day of the Lord Jeſus Chriſt, ſo truly *hath all the Anger of God both in this and the next World* (ſince God will be of no other ‡Nature in the next World than he is in the preſent) *Love for the Foundation of its working*: yea, it is in Reality nothing elſe but his eſſential and ever-abiding Love, which muſt compel thoſe Creatures by terrible Judgments to obey him, that will not be brought to it by fair and gentl Means, nevertheleſs ſo, that the Obedience to which they are brought in ſuch a moſt dreadful manner, doth not remain forced, but will at laſt, doubtleſs become voluntary, which is to be concluded from this, *that once the whole* §*Creation ſhall praiſe God unanimouſly.* And the Reaſon for it will indiſputably be becauſe they all *will* ‖*ſee and taſte that the* LORD *is good,* and that it is well with thoſe that obey him.

*2 *Pet.* i. 4. †1 *Cor.* v. 4, 5. compared with 2

Cor. ii. 6, 7. ‡*Jac.* i. 17. §*Rev.* v. 13. compared with *Pſ.* cl. 6. ‖*Pſ.* xxxiv. 8.

IV. HENCE it appears clearly, that it is impoſſible, that the Wrath of God, and his Juſtice in puniſhing, ſince they have nothing elſe but the eſſential Love of God for their deepeſt Principle, ſhould be deſigned for and tend towards the endleſs Perdition of thoſe Creatures that have their *Riſe from God's everlaſting Love, and which God, as ſuch, can no more hate than he can hate himſelf†; but that God with all theſe Puniſhments muſt of Neceſſity have no other final View than the rooting out of Sin, and the Mending and Reſtoration of the corrupt Creatures.

**Rev.* iv. 11. *Rom.* xi. 36. †*Wiſd.* xi. 25.

V. And in ſuch a Senſe it is, that God is called in the holy Scripture *a conſuming* **Fire*, not as if ever he intended entirely to conſume his Creatures, or to plague and torment them without End; but *becauſe he conſumes the Evil in and about his Creatures*, which, by their wilful turning away from God, they have brought upon themſelves, and mixed with their Being, and which he will at laſt entirely †extirpate out of his whole Creation and every individual Creature, and annihilate it; which certainly cannot be done without great Pain to the corrupt Creatures, whoſe whole Will is ſo coherent with the Evil.

**Heb.* xii. 29. *Deut.* iv. 24. †1 *Cor.* xv. 54, 55.

56. compared with *ver.* 26. and *John* i. 29. Where I would have you consider in the Original the Force of the Expression, *Sin of the World*, and the Word, *Take* or *bear away*; which properly signifies, *To make that something which now, or at present, is, be no more hereafter.* Such a Saviour and Redeemer we have in the Person of Christ, *who will take away the Sins of the World*; that is, who, by the Power of his most precious Blood, shed for the Sins of the whole World, will at last bring Things to such a Pass, that no Sin at all, and consequently not the least Evil, will be any more found in the World, or in the divine Creatures, but be totally destroyed and swallowed up in Victory, together with the Wages of the first and second Death, depending thereon.

CHAP. III.

Every thing what GOD will, must absolutely be fulfilled at last; and what is to be concluded from it.

I.

EVERY divine Will, let it be *conditional* or *absolute*, is in great *Earnest*, and of *almighty Power*, and must therefore infallibly and actually *be fulfilled at one time or another, be it never so long delayed.

*Ps. cxxxv. 6. *Ps.* xxxiii. 9. *Judith* ix. 3.

II. Now since God, in his Word, so earnestly, and often with the Addition of a solemn Oath, declares, *That he* **will not the Death of a Sinner*, but that he turn from his Way, and live; *That he will not that any one perish*, but rather that every one repent; *That all* ‡*Men shall be helped*, and come to the Knowledge of Truth; *That he taketh no Delight in the Destruction of the Living*, that is, of his Creatures§; yea, *That* at last *he will make*‖ ALL, ALL *Things*, *new*, nothing excepted: So it follows inconteſtably, that his divine Will must needs at last be accomplished in respect to all and every one of his Creatures, whose Death and Destruction he will not, whom he will have saved, and which he will make new. If it be not done in the present World, as indeed it is not but to the smallest Number of the corrupt Creatures, it must necessarily once be done in the World to come, at least before that Period, when Christ, after all Thing ¶ shall be subdued to and subordinate under him, that is, restored to that true Order in which in the Beginning they were created** by him, shall deliver up the Kingdom (that is, the whole under his Government restored Creation) to the Father, to the End that the most holy GOD, who cannot unite himself with any thing that is impure, may be *all in all* and fill *all* with his Glory.

* *Ezek.* xviii. 23. *c.* xxxiii. 11. †2 *Pet.* iii. 9. ‡1 *Tim.* ii. 4. §*Wisd.* i. 13, 14. ‖*Rev.* xxi. 5.

¶ 1 *Cor.* xv. 28. ** *Col.* i. 16. compared with *Gen.* i. 31.

III. The holy Scripture both declares, that the Creatures, to wit, bad Angels and Men, can oppose and resist *God, as also, that no †Creature can resist the Will of God. This, though it seems to contradict one another, yet in Reality consists very well together; and here may be said, *Distinguish between the Times, and the Scriptures will agree.*

* *Matth.* xxiii. 37. *c.* xxii. 3. *seqq.* *Acts* vii. 51. † *Rom.* ix. 19. *Jer.* xlix. 19. *ch.* l. 44. *Judith* xvi. 16. *Wisd.* xi. 22. *Dan.* iv. 32.

IV. The Creatures may withstand the Will of their Creator; but this is not to be understood in such a manner, as if there was an Ability or Power in them whereby they might as it were repel and conquer the Power and Might of God that works in and upon them, so that the same could never get its last End, with such rebellious Creatures: For it is only by God's Permission, and as long as he thinks fit, that the Creature is suffered to withstand or resist God, for good Reasons best known to him, and to the End that the Creatures who will not voluntarily chuse the Salvation and Well-being offered to them, may taste of the bitter Fruits of their Disobedience, and on themselves learn to know the Difference between Good and Evil, which before they would not believe when God in his

Word did ſet it before their Eyes; which through the Wiſdom and Mercy of God, will at laſt have this good Effect upon the malicious Creatures, that they will as conquered give themſelves up to their Creator, juſtify the Puniſhment of their Tranſgreſſion, and praiſe the moſt holy Juſtice of God manifeſted therein and conſequently humble themſelves before the Supreme Being, which is capable of ſubduing all, let it be as great, mighty, haughty and malicious as it will, and ſo by God's Grace, which they will embrace anew after they have ſuffered their Puniſhment be deveſted of their Obſtinacy. Of this only true and certain Way for the Reſtoration of ſtubborn and rebellious Creatures, God has ſhewed us an Inſtance in the hardened People of *Iſrael*, but eſpecially in *Nebuchadnezzar*, as a Pattern of all the reſt of obdurate Men and Creatures: The Confeſſion of which latter concerning the moſt high King of Heaven after he had felt the Weight of his puniſhing Hand, will ever hold true, *He doth according to his Will in the Army of Heaven, and among the Inhabitants of the Earth: and none can ſtay his Hand, or ſay unto him, What doeſt thou? All his Works are Truth, and his Ways Judgment, and thoſe that walk in Pride he is able to abaſe**. It is therefore clear, that no Creature can reſiſt the Creator to all endleſs Eternity, or as long as GOD is to be GOD, but only to a certain Period of Time, may that now laſt ſhort or long, 10, 100, 1000, 10,000,

20,000, 40,000, or more Years, yet at last it must come to an End.

* *Dan.* iv. 35, 37.

V. For if it was possible for the Creatures to resist their Creator in such a manner as to repel and conquer his almighty and divine Power by the Power of their Iniquity, and consequently, without God's Permission and the Withdrawing of his Might, to withstand him, and to continue in Obstinacy, Bitterness, Hatred and Enmity against him, and what is more, to all endless Eternity, and as long as GOD is to be GOD, (as is commonly taught) it would indisputably follow, that the Creature, and that which is evil, is stronger than, or at least as strong as GOD, and that which is good; or that the Will of God is not in earnest, when he with so many solemn Expressions declares, that he heartily desires the Salvation of all Men; that he is not pleased with the eternal Destruction of any of his Creatures, but rather earnestly requires that they should repent and live; and that he will make *all Things* new. But neither can be thought of God without the greatest Blasphemy, as it would entirely overthrow the whole divine Being, make of God no God, but an impotent Idol, or an Hypocrite; and consequently quite open the Way to all Iniquity and atheistical Mockery.

CHAP IV.

It is impossible that two contrary Things should be both of endless Duration.

I.

IT is as impossible that there should be two without End contrary Things, as that there should be two true contrary Deities, a good God and a bad one or two Sorts of contrary Creatures, both of truly divine Origin, some being made good by God, and others bad.

II. For an absolute and merely infinite Duration, which has neither Beginning nor End, is according to the Confession of all Divines, yea, of every reasonable Man, a Property *peculiar to the uncreated divine Being only. But such an infinite Duration, which, although it has a Beginning, yet has no End, can be a Property of the *truly divine Creatures* only. For as these, according to the Language of the Scripture †are of divine Offspring, and therefore are rooted in God, or his almighty creating Power, which has no Beginning, they can also be everlasting, their Existence or Duration can also be without End in ‡God. But whatsoever has not its eternal Root in God, or in his eternal creating Power, but is sprung up in the Creature in this World, by its voluntary turning away from God, and against his holy Will, and consequent-

ly is an Abomination and Diſpleaſure to the Moſt-high, and is only ſuffered by him, ſuch as Sin, and the Puniſhment depending thereon, thoſe Things can impoſſibly be of an abſolutely endleſs Exiſtence and Duration, or remain ſo long as GOD is to be GOD, but muſt of Neceſſity once ceaſe and be annihilated. For as God is a Being to thoſe Creatures which he created good, and which exiſt *through §his Will*, wherein they may ſubſiſt and be preſerved without End; ſo he is, on the contrary, to Iniquity and Sin, which, *againſt his Will*, is ſprung up in and ſticks to the Creatures, *a conſuming* ‖*Fire*, whereby all Sin and Perverſity in the Creatures muſt be at laſt conſumed, annihilated, and ſeperated from them to the higheſt Degree, in order to reſtore them to their primitive Purity; in the ſame manner as the Fire does not conſume and deſtroy the Gold, but only the Droſs and that which is impure.

* *Pſ.* xc. 3. † *Rom.* xi. 36. compared with the original Text. ‡ *Acts* xvii. 28. *Wiſd.* i. *3. *ch.* xi. 27. xii. 1. § *Rev.* iv. 11. ‖ *Heb.* xii. 29. *Deut.* iv. 24.

III. Now, all thoſe who pretend that the Degeneracy and Sin which is found in fallen Angels and Men, together with the Puniſhment following it, are of an abſolutely endleſs Exiſtency, and will continue ſo long as GOD is to be GOD, make Sin either a

God, or a divine Creature ; but how much this reſembles the Hereſy imputed to the old *Manichees*, is left to their own Judgment : Or they deny, that God is an entirely conſuming Fire to Sin, becauſe, according to their Pretence, he either can or will not deſtroy it in moſt of the Creatures ; and conſequently repreſent him either an impotent or ſuch a God who takes Delight in Sin and the Puniſhment of it. For what Man will ſuffer that continually before his Eyes which is loathſome or an abomination unto him, if he has it in his Power to remove it ; Since God, therefore, has ſo earneſtly declared in his Word, that all Sin is an Abomination unto him, and that he takes no Pleaſure in the Puniſhment of it ; yea, that his End, in ſending his Son, properly is, utterly to deſtroy Sin and Death, and eſſentially to reſtore an eternal Righteouſneſs unto and in all Men, who all both ſinned and died in *Adam* ; ſo that, *as *by the Offence of one Judgment came upon* all *Men to Condemnation, even ſo by the Righteouſneſs of one, the free Gift come upon* all *Men unto Juſtification of Life* ; it is evident, that all thoſe, who by their Tenets hold, that God will ſuffer Sin and the Puniſhment of Death in and on his Creatures to all endleſs Eternity, which by his almighty Power he can, will, and has ſolemnly promiſed to deſtroy, make the moſt true and holy God a Liar and Hypocrite, and, contrary to his own plain Words, accuſe him of taking Delight and Pleaſure in Sin and the Puniſhment of Death depending thereon.

* *Rom.* v. 18.

CHAP. V.

The Diabolical Form and Figure, and that which makes of the fallen Angels Devils, muſt be well diſtinguiſhed from their angelical Nature in which they were created ; and the Reſult thereof.

I.

TWO Things are to be conſidered in all fallen and through Sin corrupt Creatures, *Firſt*, That Nature in which God in the Beginning created them ; and, *ſecondly*, The Degeneracy and Sin, which has through the Creature's own Fault intermixt with that Nature. So is, for Inſtance, Soul and Body, with all their Faculties, to wit, the Faculty to underſtand, to will or deſire, to love, to act, to ſee, to hear, to ſmell, to feel, to taſte, &c. the Nature of Man, in which God created him. But what is called Sin, Vice, and Degeneracy, and which coheres and is intermixed with the human Nature after the Fall, is this, That Man's Underſtanding is darkened ; his Will, Deſires and Affections not fixed upon God and that which is everlaſting, but on the Creature, and Things tranſitory and vain ; and that Man, according to his perverſe Will and Deſires, and the Blindneſs of his Mind and Underſtanding, does not apply the reſt of the Faculties of his Soul, and his Body with all its Limbs, for the Uſe of that which is agreeable unto God, but all for ſuch Things as diſpleaſe him. Sin, therefore, conſiſts in

nothing elſe but in mere Diſorder and Abuſe ; wherefore it is alſo expreſſed in the holy Scripture by the *Greek* Words, *ataxìan, anomìan*, that is, *Diſorder, Lawleſſneſs**. So that, when a Man is converted, and of a Sinner is made a godly and holy Man, he goes over from the Diſorder and Abuſe of his Nature to the true Order and right Uſe †of it.

* 2 *Theſſ.* iii. 11. 1 *John* iii. 4. † *Rom.* vi. 19. *ch.* xii. 1, 2.

II. Now, as Sin, which cleaves to the depraved Creatures, is the only Thing which God *hates ; ſo it is, on the contrary, as impoſſible for him to hate in itſelf the Being or Nature of the Creatures, let them be never ſo corrupt, as impoſſible it is for him to hate himſelf, but loves it and will love it to all endleſs †Eternity, becauſe ſuch Being or Nature is the Production of his eternal unchangeable Love.

* *Pſ.* v. 5. †*Wiſd.* xi. 25. *Rom* xi. 36 *Rev.* v. 11.

III. Although thoſe Creatures that are endowed by God with a free Will, may, through the Abuſe of their free Will, ſpoil themſelves, yet no Creature of itſelf can annihilate that Being or Nature which GOD gave it, or make ſomething ſo quite different of it that nothing at all is left of a Creature of God. For as no Creature can give itſelf a Being, ſo it cannot take away or annihilate its own Being: And as it is only the Omnipotency of God which can produce ſomething* out of nothing, ſo it is alſo the ſame Omnipo-

tency of God that is able to reduce to nothing, and take away the Existency† of that which is something.

*Rom. iv. 17. †Pſ. civ. 29, 30.

IV. As long, therefore, as a Creature remains a Creature, ſo long remains there ſomething in it which God as truly loves as he loves himſelf, namely, that Being which he gave it; ſuppoſe the ſame to be never ſo diſordered and corrupt.

V. Now all this is to be conſidered in the Point of the fallen Angels: For then we ſhall be able to diſcern the deepeſt Ground for the Miſtery of their Reſtoration, & conſequently the eaſier comprehend it.

VI. I MEAN, we muſt learn to diſtinguiſh between that angelical Nature in which God created them, and the Iniquity and Sin which through their own Fault has intermixt with ſuch Nature, the Source whereof is *their perverſe Self-will*, that made them leave the Center and Principle of Humility (wherein alone a Creature* can be happy) withdraw themſelves from their Obedience and Subjection to God, and rely on themſelves, willing to live independent of God, nay, indeed, to be themſelves God: Foraſmuch as ſuch an Independency as knows of none Superior, or where one needs not to be ruled by the Will and Command of another, is and for ever will be an eſſential Property of the great GOD and Creator of all Things alone, and belongs by no means to a Creature, nor can be ce-

ded to it by God, who *will not give his Glory† to another.* Therefore says the Scripture very emphatically, that ‡*they did not abide in the Truth*; that § *they kept not their Principality, but left their own Habitation.*

**Isa.* lvii. 15. 1 *Pet.* v. 5. † *Isa.* xlii. 8. *ch.* xlviii. 11. ‡ *John* viii. 44. § *Jud. ver.* 6.

VII. Now, this *perverse Self-will* in the fallen Angels, together with all the Iniquity that is in it and produced thereby, is the proper *Diabolical Form*, or that which makes of the fallen Angels Devils and Enemies of GOD: And this alone is the Thing which is an Abomination to the most holy God, and what he hates in them.

VIII. BUT that angelical Nature in itself, in which God first created the fallen Angels, & to which the mentioned Iniquity, Degeneracy and Perverseness sticks, or rather has quite penetrated through and most closely intermixed with it, that, I say, is no Devil, but, according to the Confession of all Divines, and reasonable Men, a good Creature of God, a Production of his eternal Love, which God as truly loves as he loves the Being and Nature of Men, nay, as himself, and will love it to all endless Eternity, and consequently, by Virtue of such his everlasting, unchangeable and almighty Love, will of Necessity bring it once into the right Order again. For, as by CHRIST he has *created* **all Things, that are in Heaven, and that are in Earth, visible and invisible, &c.* (to which likewise in-

diſputably belong all fallen Angels) *even ſo it has alſo been the good Pleaſure of God to reconcile all thoſe Things* (which were created by Chriſt) *unto himſelf, whether they be Things in Earth, or Things in Heaven;* that is by the Power of his Blood ſhed for the Sins of the whole World, to make them fit and capable of being reſtored from their diſorder to their firſt right and true Order, (though every one in his own Time) ſo that at laſt not only the Wrath of God may be turned away from the Creatures, but alſo the Enmity amongſt the Creatures themſelves, ceaſe, and the Sorrow which the good and holy Creatures of God really feel about the Fall of their corrupt †Fellow-Creatures, may be no more, but univerſal Joy and everlaſting Praiſes of God be cauſed and raiſed in the ‡ whole Creation. The Words of God, that in the ſaid manner he §*will make all Things new again*, are true Words, whether Men believe it or not; their Unbelief will not make void God's Belief. For, as there was no Knowledge of the Devil, Sin, or Hell in the Creation, when it is ſaid: ‖*God ſaw every thing that he had made, and behold, it was very good;* ſo will no room be found for any thing diabolical, or Sin and Hell, amongſt the Creatures, at that Period when the Word of eternal Truth, *Behold, I make all Things new*, will be moſt completely fulfilled.

* *Col.* i. 16, 20. *Eph.* i. 10. †*Luke* xv. 10. *Rom.* viii. 19, 20, 21, 22. ‡*Rev.* v. 13. *Pſ.* cl. 6. §*Rev.* xxi. 5. ‖*Gen.* i. 31.

IX. ALL Men, who raſhly dare exclude one of

the fallen Creatures, be it never so corrupt, from the endless Mercy and all-renewing Love of God especially when they are taught better, are not yet grounded in that *Love *to the Enemies*, which is so highly recommended to us by the universal Saviour of the World, and which alone distinguishes Christians from Infidels, and is the surest Sign of true Faith and of our being Children of God. They are not yet grounded in true Humility, because they have not that deep Sense of their own Misery and most abominable Condition by Nature, they ought to have; and consequently cannot duly pity other corrupt Creatures, as far as they are God's Creatures, as should be. They are Respecters of Persons, and so not at all, or not entirely made Partakers of the divine Nature; since with GOD, who is everlasting Love towards all his Creatures as such, no Respect of Persons † finds Place. They do not know yet what it means, that ‡*God hath concluded them all in Unbelief, that he might have Mercy upon all*; and, indeed, not only upon all Men, but also in general, according to the plain Testimony ‖ of the Word of eternal Truth, upon *all his Works*, to which indisputably the fallen Angels belong, who in the Beginning were even some of the most glorious and chief Works of God, the Holy Ghost himself calling them in the Scripture *Princes*, *Powers* and *Rulers* ¶. Those Men do not understand how necessary that Knowledge is which St. *Paul* wishes all Believers** namely, *to comprehend with all Saints, what is the Breadth, and*

Length, and Depth, and Heighth of the Love of God; *and to know the Love of Chriſt, which paſſeth Knowledge;* (or, as the Original alſo expreſſes it, *to know that the Love of Chriſt far ſurpaſſeth* all *Knowledge) that they might be filled with all the Fullneſs of God.* From whence follows, that thoſe cannot be filled with all the Fullneſs of God, as God deſires †† they ſhould be, who will not comprehend with all Saints, what is the Breadth, and Length, and Depth, and Heighth of the Love of God, in ſuch a manner as to extend itſelf over the whole Creation and every individual Creature; and that it is broader, longer, deeper and higher than all Sin that is to be found in the Creatures, with the Corruption depending thereon; yea, who will not know, that the Love of Chriſt infinitely ſurpaſſeth all Knowledge of Men and Angels, but dare preſumptuouſly confine it within the narrow Limits of their own Knowledge, and Tenets taught by corrupt human Reaſon. In ſhort, thoſe againſt the Goodneſs of the heavenly Father of the Family murmuring Men, who complain of his everlaſting Love and Mercy, (according to which he runs to meet even the vileſt Wretches, if they turn back and humble themſelves before him, falls on their Necks, embraces and kiſſes them, and with the greateſt Demonſtrations of Joy receives them anew into his Grace) find both their Pictures drawn and their Leſſons given them, *Matth.* xx. 10, 11, 12, 13, 14, 15, 16. *Luke* xv. 28, 29, 30, 31, 32.

* *Matth.* v. 44, 45, 46, 47, 48. † *Acts* x. 34. *Rom.* ii. 11. ‡ *Rom.* xi. 32. ‖ *Pſ.* cxlv. 9. ¶ *Eph.* vi. 12. ** *Eph.* iii. 18, 19, 20. †† *Pſ.* lxxxi. 11.

X. Now, if that Man, who, regardleſs of all Remonſtrances, would audaciouſly exclude but one Creature from the endleſs Mercy of God, deſerves ſuch a Cenſure; what ſhall we ſay of theſe, who with great Aſſurance, dare exclude from it ſo many Millions of Millions of divine Creatures, that, through the Blood of Chriſt, are all *made fit for Reconciliation and Redemption? Ah! may theſe poor Men be prevailed upon by the Wounds of Jeſus Chriſt, the univerſal Saviour of the World, and by the everlaſting Mercy and Love of God, which will moſt tenderly embrace them too, to pity in this Caſe their own Souls, and to conſider what an abominable Arrogance it is, to make the Love of God, which has no Limits, much leſs than the Love of Men, who are bound to Love even their worſt Enemies, and to recompenſe all Evil with nothing but Good, and yet with all their Love are no more to be compared to GOD and his Love and Mercy, than the leaſt Worm that creeps on the Ground and is trod under Foot, is to be compared to them, or to the whole Univerſe, or as one ſingle Drop of Water to the great Atlantic Ocean. Let them conſider what a terrible Sin and Raſhneſs it is, to acknowledge Jeſus Chriſt, the univerſal Saviour of the World, by whom every thing that is in the Heavens and on

Earth, as it was created so also is reconciled, I say, to acknowledge him hardly to be an actual Saviour and Redeemer of the Million-thousandst Part of Men, much less to own him the real Redeemer of all the World, the Reconciler of all Creatures that want to be reconciled; and consequently to rob him of almost all his Glory, by leaving him for his real Property no more than that very small † Number or Handful of elect and first-born Men to Salvation; and by excluding from all real Participation of his eternal Redemption and from that over the whole Creation extended Mercy and Love of God all the unspeakable great Multitude of the rest of Men and Creatures, to all endless Eternity, and so long as God is to be God, and his Love towards all his Creatures is to last: For, although it is too true, that the greatest Part of Mankind, like *Esau* ‡ will, through their own Fault, be entirely deprived of, and lose the great Prerogative of their Birth-right, and so far be cast away; yet this is utterly false, that therefore they will be altogether excluded from all Enjoyment of the endless Mercies of God, doomed to Torments without End, and never, never feel the Virtue of Christ's atoning Blood. Can this be that perfect, ancient, and eternal Gospel, which Christ has commanded to be preached to §*every Creature*, or the whole Creation; and which his Apostles really have proclaimed, not only unto all Men, but ‖ to *all Creatures under Heaven*; yea, which Christ himself ¶has preached unto the damned Spirits in the

infernal Prison, when he announced them, that the Judgment passed upon them, had been only intended for the *Destruction of the Flesh*, that is, of that which is carnal, sinful and diabolical in them, but that they *should live* again *according to God in the Spirit?* I can never believe it, may, who can and will; but I rather hold it if not for a quite perverse and new, at least for a corrupt, mutilated and wrongfully circumscribed Gospel, contrived and introduced by depraved and self-wise human Reason, in order to obscure and suppress the true Gospel of our eternal Redeemer, which alone has the ††Power to make Men godly and happy from the Bottom of their Hearts, when the other only serves to propagate Hypocricy: And I fear, if even an Angel from Heaven was to preach the beforementioned curtailed Gospel to the zealous Apostle *Paul*, who in his Writings has left us the most excellent Testimonies of the impartial and universal Love of God, he would be ||| accused by him for it.

**Col.* i. 16-20. † *Matth.* xxii. 14. *ch.* vii. 13, 14. ‡*Heb.* xii. 16, 17. compared with *Gen.* xxvii. 35, seqq. § *Mark* xvi. 15. ‖*Col.* i. 23. ¶ 1 *Pet.* iii. 19, 20. compared with *ch.* iv. 6. †† *Rom.* i. 16. |||*Gal.* i. 8, 9.

XI. THEREFORE will all such, of every Sect and Religious Party in Christendom, as will not suffer the true antient Gospel of Christ to be preached, which, according to our Saviour's plain Words (to

all Eternity not to be darkened by the Vapours of human Comments) is designed for *every Creature*, but with all their Might endeavour to suppress it in order to establish the new-invented, partial, and mutulated Gospel, which does not extend itself even to a Million thousandst Part of God's Creatures, all such, I say, will have great Reason to be afraid of the afore-mentioned Curse of the Apostle *Paul*. Those Men discover a terrible envious* Spirit, and an intolerable diabolical Pride, by grudging most Creatures the endless Mercy of God, and endeavouring totally to deprive them of it; but let them take care that thereby they do not incur the Danger of being themselves for a long Period excluded from the real Enjoyment of it. This is certain, that in so doing they commit a Sin which deserves such a Punishment. For in the same manner as they behaved towards their Fellow-Creatures, that before God are as good as themselves, even so will God behave himself towards† them; and *with the same Measure that they mete their Fellow-Creatures, it shall be measured to them*; yea, *good Measure, pressed down, shaken together, and running over, shall be given into their Bosom* §. Let them reflect upon the terrible and just Threatning which GOD has annexed as a Conclusion ‖ to the Book wherein he so plainly declares, that ¶ *every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, shall* once again *praise God*; and *that he will make all* **Things new*; there he says, *If any Man shall take away from the Words of the Book of this Prophecy, God*

shall take away his Part out of the Book of Life, and out of the holy City, and from the Things which are written in this Book. O how eagerly will all those upon whom this terrible Judgment lights, wish that it may be true what has been testified unto them of the everlasting Riches of God's Love; and that on the other Hand, all opposite Dogmas, which convert the everlasting Love of God into endless Fury and Wrath, though propagated by themselves in this World, may be false! But, for their just Punishment, they will have no full Assurance, and consequently no †† Comfort of it in their Hearts, during all that terrible long Period wherein God will entirely hide his Face from them.

* *Wisd.* ii. 24. *Matth.* xii. 32. †*Matth.* xviii. 33, 34, 35. § *Luke* vi. 38. || *Rev.* xxii. 19. ¶ *Ch.* v. 13. ***Ch.* xxi. 5. †† *Prov.* i. 24, 25, 26, 27, seqq.

XII. If we well ponder our own natural Wretchedness, and the Condition we are in under the Fall, it should, methinks, bring pretty low, nay, destroy, that Pride and Envy of ours, which makes us endeavour rashly to exclude from the everlasting Mercy of God so many Millions of angelical and human Creatures: For we are, without the eternal Mercy of God, not only not one whit better than the most wicked Wretch in the Universe; but we are also nothing better than the Devil himself, than *Lucifer with his Angels.* Nay, one may in Truth say, that Man, in some measure, has discovered a greater Wickedness against God's most holy Majesty than the Devils themselves. For the

evil Spirits have never yet oppoſed God in endeavouring to work out their own Salvation, becauſe the Oeconomy and proper Period for it is not yet come, and conſequently they have had no Opportunity of committing this moſt heinous Sin of all Sins, though they have oppoſed God and ſtill oppoſe him in his Endeavours to deliver Mankind from their Power and to tranſplant them into the Kingdom of his beloved Son: but this is hardly to be wondered at, conſidering the moſt depraved State they are in: But Men on the contrary, moſt vehemently reſiſt * the Holy Ghoſt in the Work of their own Salvation, from their Youth, not only in Ignorance, but too often knowingly and wilfully. Not to mention, that Things cannot go worſe among the Devils in their dark infernal Regions, than they go among Men of this wicked World: Ah what Diſcord is there among them! How do they plague and torment one another! What Contentions, Quarrels, Seditions, Vexation and Suppreſſion of the Poor and Needy, what Wars and Bloodſhed, do we not continually hear of! But that this is not the Caſe with the Devils, (of which Men ought to be aſhamed) and that it is impoſſible for them to diſagree among themſelves, our Saviour himſelf †declares, alledging at the ſame time the Reaſon for it, becauſe then their Kingdom would not ſtand. So it appears clearly, that in many Caſes the Iniquity of Men ſurpaſſes that of the Devils themſelves. A truly penitent, afflicted and contrite Heart would infallibly deſpair at this terrible Sight of human Wickedneſs, when it comes to have a full View thereof as well in itſelf as others, if the

univerſal and moſt impartial Mercy of God in Jeſus Chriſt, our eternal Redeemer, and through his all-ſufficient Merits, was not its Comfort. In ſuch a State Men learn to ſet the true Value upon the precious Pearl of this evangelical Truth, and begin to conceive that the Origin of all railing againſt and contradicting of this bleſt Myſtery, is either that groſs or ſubtle Phariſaical Spirit in Mankind, that cannot ſo eaſily be rooted out even in Diſciples of Chriſt, according to which Men do not know and are not willing to acknowledge that more than diabolical Wickedneſs which lies in our corrupt Nature, and conſequently can neither underſtand nor duly eſteem that adequate and grand Remedy deſigned by God for the curing and taking away of this great Evil.* So far, indeed, I allow a Preference to fallen Mankind before the Apoſtate Angels, that God offers his Mercies firſt to the former, ſince his Juſtice requires that the *Deceived* ſhould be reſtored before the *Deceiver*: But the Ground for this Preference does not lie in ourſelves, but in the endleſs Mercy and moſt holy Juſtice of God. For in our own under the Fall lying corrupt Nature and Depravity we need not imagine ourſelves to be one whit better than the fallen Angels, or to deſerve the leaſt Preference before them. That which makes them Devils and an Abomination in God's Eye's, namely, their *perverſe Self-will*, which will not bow under God, but be entirely independent, not tied to any Law, and conſequently be itſelf God; that ſame *perverſe Self-will* is the Thing in us which renders us as abominable and abhorrent to God as *Lucifer* and

his Angels. This perverſe Self-will is the true Devil in all fallen ſinful Creatures, beſides which there is no other Devil to be found, but all good Creatures of God. Hence it is, that ſuch Men as follow their perverſe Self-will, (which may inſinuate itſelf even into the moſt holy Things) and ſuffer it to reign in themſelves in Spite of their Creator, are by the Holy Ghoſt in Scripture called with the ſame bad Names which are given to evil Angels; they are, for Inſtance, called *Adverſaries* ‡ or *Satans*, which means the ſame; yea, *Diaboli* ‖, that is, *Devils* or *Calumniators*, &c. In ſuch a manner now are all fallen Men, as far as they are under the Dominion of Sin, or their perverſe Self-will, nothing elſe than *Diaboli incarnati*, or *incarnate Devils*. Whoſoever will not know this, nor own himſelf by Nature to be as bad as the Devil himſelf, ſuch a one does not know yet his ſinful State as he ought to do; he is far from being rightly grounded in true Humility, and there is as yet a great deal of the abominable Seed of ſpiritual Pride in his Heart, let him think never ſo much of his Holineſs and Humility. He has never yet begun truly and in Reality to practiſe the earneſt Commands of his Saviour, *to hate* ¶ *himſelf* or *his own Life*, (to wit, in his corrupt Nature, which deſerves as much to be hated as the Devil himſelf) and therefore does not know to eſteem high enough the everlaſting Mercy of God, and the precious Blood of our univerſal Redeemer. For if he did both know the Abhorrency of his own Nature, and duly to eſteem the endleſs Mercies of God and all-ſufficient Merits of Chriſt, he would really not grudge one of

the fallen Creatures the endleſs Love of God and that from Hell delivering Grace of Jeſus, but wiſh them all to partake of it as freely as he has obtained it, if even there was not a Word of it mentioned in the Bible; whereas this throughout aims at it, as its proper End, and the whole Creation declares it to us as it were with living Voices, if we would but hear it.

**Acts* vii. 51. † *Matth.* xii. 26. ‡ *Ch.* xvi. 23. ‖ 1 *Tim.* v. 4. ‖ 1 *Tim.* iii. 6, 7. ¶ *Luke* xiv. 26.

XIII. Now our ever-loving God, who has begun to have Mercy on fallen Men, who in their ſinful Nature, are *incarnate Devils*, and has already made great * Numbers of them, namely, all the Firſt-born for Salvation, holy Children of God, reſembling † the Angels in Heaven, and will continue ſo to do; the ſame ever-loving God, I ſay, will, in his own Time, have alſo Pity not only on the reſt of Mankind, who in this Life have forfeited their ſpiritual Birth-right, but even on the fallen Angels themſelves, when they will begin to humble themſelves truly before God, and then it will be as eaſy for him to make them holy Angels again as eaſy as it was to make angel-like Men and Children of God of ſo many thouſands of fallen Men, or incarnate Devils. And that this will certainly come to paſs in the Fullneſs of the Ages or Periods of Time appointed for it either in this or the next World, will admit of no Doubt, if we well conſider the above-mentioned Promiſe of God, *that he will make all Things new*, and that he has prepared *all Things, that are in Heaven and on Earth*, for this Renovation, by *reconciling them unto himſelf*, by the Power of

the Blood of Christ, whereby he has found out *an eternal Redemption.* To conclude, let us further consider, that it will be as easy a matter for the everlasting Mercy of God to forgive the fallen Angels their Sins, whenever they will begin to humble themselves before him, as it is for him to forgive us ours: For let their Sins be never so great, never so many, and never so grievious, yet both have but one Source, that is as above said, *Self-will* and *Pride.* And as the Nature of Things does not allow of another Devil; so there is no other God but he who himself is Mercy and Love.

*Rev. vii. 4, 9, 10, seqq. †Luke xx. 36.

CHAP VI.

Of the everlasting Validity and Efficacy of the Merits *of* CHRIST, *and the* eternal Redemption *found out by Him; and that the same is infinitely more powerful than all Sin and Corruption springing from Sin.*

I.

NONE, it is to be hoped, who claims the Name of a *Christian* among all Religious Parties of Christendom, let them otherwise be never so much divided, will deny CHRIST, our Redeemer, to be stronger and powerfuller than the Devil, and the Grace of Redemption and Salvation purchased by Him through his Merits and Sufferings, to be infinitely more efficacious than all Sin, together with the Corruption and Misery

ſpringing from it: For whoſoever would deny this, would not only declare himſelf an Infidel, but even a Blaſphemer againſt Chriſt. Beſides, the Nature of the Thing requires it that a Saviour or Deliverer be ſtronger than the Enemy whoſe Priſoners he is to take away by Force; and the plain Word of God declares Jeſus Chriſt to be ſuch a Saviour and Deliverer, *Iſa.* xlix. 25, 26. *Hoſea* xiii. 14. *Luke* xi. 21, 22. *John* xiv. 30. 1 *John* iv. 4. *Rom.* v. 20. *ch.* vi. 14.

II. But herewith that Doctrine is entirely inconſiſtent, according to which People pretend, *That although Chriſt has redeemed all Men, or, through his Blood bought and reconciled them unto God, yet none really partake of his Redemption but thoſe who in this Life believe in Him, and in Faith endure to the End; and that all the reſt of Mankind, who do not come to believe in Chriſt here in this Life, but continue in Unbelief to the End of their Days, will not only be terribly puniſhed by God in the next World, (which is true) but that they will, moreover, with all evil Angels, be ſeperated from God to all endleſs Eternity, and ſo long as God will be God, and never really ſhare in the Redemption of Chriſt.*

III. How is it poſſible now, I pray, according to this Doctrine, that Chriſt ſhould be ſtronger than the Devil? How can the Grace procured and purchaſed by his Merits, Sufferings and Death, be more efficacious than Sin and all Corruption and Miſery ſpringing from it: For our Saviour himſelf declares in plain Terms, and daily Experience confirms it, that the ſmalleſt Number * of Men find here in their

Life-time the narrow Way of Repentance and Faith, and through the ſtrait Gate go into eternal Life; but that, on the contrary, moſt of them go the broad Way of Perdition, and become a Prey to the Jaws of Hell. Ah! if no more Men are really made Partakers of the Redemption of Chriſt, than thoſe who in their Life-time come to be united with Him, He will hardly be an actual Saviour to the Million-thouſandſt Part of Mankind; and Satan will, according to his Wiſh and Pleaſure, keep the greateſt Number Captives in his Empire to all endleſs Eternity. And how can thus, I ſay, Chriſt be ſaid to be ſtronger than his Enemy, the Devil? But you will, perhaps, reply, that the Strength of Chriſt manifeſts itſelf, and may be known by his really delivering and ſnatching out of the Claws of Satan the few Elect. But, pray, is Chriſt to be a Saviour of the Elect only? Is he not become a real Propitiation for the Sins of the whole †World? Has he not alſo bought with his Blood thoſe that are ‡ loſt, and go to Hell? If a Man was to give out of himſelf againſt his Enemy, who had led captive a Million of his People, that he was ſtronger than ſuch an Enemy, and that he would beat and ſpoil him of all his Priſoners, becauſe he heartily pitied the poor Souls; and coming thereupon to the Battle, was to deliver of a Million of Priſoners about three, or at moſt ten, leaving all the reſt in Slavery, becauſe the Enemy had too well ſecured them; pray, would you believe ſuch a one to be much ſtronger than his Enemy, ſince of a Million of Priſoners he had actually delivered about three or ten? Would not you ſay, that he had boaſted much

more of himself than he was really able to perform, and justly conclude, that he must want either Strength and Power to overcome the Enemy, or Mercy and Compassion towards the poor Captives? Now, such a bragging, yea, unmerciful or infirm Man do we generally make of Christ, by teaching and acknowledging him on the one hand, to be a universal Redeemer, but, on the the other hand, perversely pretend, that but the smallest Number of Men, *viz.* the few Elect (who compared to the great Multitude of the rest of Mankind, are hardly as three or ten is to a Million) in Reality partake of his Redemption, and that all the residue of fallen Men and other Creatures, is to be excluded from it to all endless Eternity. Certainly, if Christ is no other than such a Saviour to us, I say again, the Devil, who, according to the common Opinion, will for ever, World without End, and as long as Christ is to be Christ, keep in his Power and under his Dominion by far the greatest Part of Men, of whom we at the same time own that Christ has an earnest Desire to redeem them, must be many thousand times mightier than he. Verily, if this was the Case with our Redeemer, he must either fall short of Power to conquer the Devil, or want Pity and Compassion towards those poor Souls that are kept Prisoners by the Devil.

**Matth* vii. 14. *Luke* xiii. 24. *Matth.* xxii. 14. † 1 *John* ii. 2. ‡ 2 *Pet.* ii. 1.

IV. It may be you will make me another Objection, and say, That Christ neither wants for Force

to conquer his Enemy, nor Mercy towards the Captives; but that the Reason, why so few Men are really delivered by him, is, because they resist his Grace, and spontaneously desire to remain the infernal Tyrant's Slaves: To this I answer, But what is then such Resistence and Obstinacy in most Men against the Grace of Jesus Christ offered them? What is the Blindness and Hardness of their Hearts, according to which they themselves chuse to continue in the Service of the Devil? Are they not altogether the Workings of Satan? Are they not all Chains and Snares wherewith he has bound and entangled poor Men? Now if Christ, who is to be a universal Saviour of Mankind, will in most Men never, to all endless Eternity, and as long as God is to remain God, destroy such Works of the Devil; if he never will break and untie the Chains and Fetters wherewith Satan has bound the greatest Part of Men; it still follows, that Christ must be either unmerciful, and not willing to do it, or that he is not able to do it. But how absurd, nay, how great a Blasphemy it is, to make the Devil and that which is Evil stronger than Christ and that which is Good, and Sin more powerful than the Grace of God, is not only to be seen from the Texts of Scripture quoted at the End of the first Paragraph of this Chapter, but has also been sufficiently shewn in the foregoing IIId and IVth Chapter of this Treatise.

V. Thanks be to God, therefore, that in Christ we have such a Redeemer, who although he is a *special Saviour * to those that believe*, because he will

grant them to ſit with him upon his † Throne, and make them Partakers of all his Glories, to which Dignity and high Degree of Salvation never none of thoſe will attain who muſt be humbled and brought to Chriſt by the Judgments of the next World; but who alſo, and nevertheleſs, is not a mere titular, but *a real Saviour of all* the reſt of *Men*; who alſo *by the Blood‡ of his Covenant ſendeth forth the Priſoners out of the Pit wherein is no Water* (of Comfort) that is, out of the moſt deſperate Condition of Hell; who, *having the Keys § of Hell and Death*, and being conſequently able to caſt into and diſcharge therefrom whomſoever he pleaſes, will alſo actually *ranſom from ‖ the Power of the Grave* (or *Hell*, as *Luther* has it) *and redeem from Death*; yea, in ſuch a manner, as to be *a Plague to Death and a Deſtruction to the Grave* (or Hell) that is, who will ſo long continue to redeem from Hell, till not one Priſoner more be left in its Jaws and the Power of the Devil, and Death and all the Power of Satan itſelf be entirely ¶ deſtroyed and annihilated; ſo that may be completely fulfilled what is ** written, *Death is ſwallowed up in Victory? Death, where is thy Sting? Grave* (Hell) *where is thy Victory? The Sting of Death is Sin; and the Strength of Sin is the Law. But Thanks be to God, who has given us the Victory though our Lord Jeſus Chriſt.*

*1 *Tim.* iv. 10. †*Rev.* ii. 7, 11, 17, 26, 27, 28. *Ch.* iii. 5, 12, 20, 21. ‡ *Zach.* ix. 11. § *Rev.* i. 18. ‖ *Hoſ.* xiii. 14. ¶ 1 *Cor.* xv. 26. ** Ibid. *ver.* 54, 55, 56, 57.

VI. If but one Soul was to remain in the Power of the Devil, Death, or Hell, to all endleſs Eternity, as long as God is to be God, then the Devil, Death, and Hell, would for ever have ſomething to boaſt of againſt God and to upbraid him with not being able really to ſpoil them of all their Priſoners, to the very laſt, but that he was obliged to leave them ſomething and conſequently give up the Conqueſt to them. And thus Death would not be entirely ſwallowed up in Victory to all endleſs Eternity, but always keep ſomething of his Sting; and Hell would in this manner not quite looſe the Field of Battle, but be for evermore able to make a Scorn of thoſe who would ſay, *Hell where is thy Victory?* For it might at leaſt produce one Soul of which Chriſt could not deprive it, though he had ſhed his Blood for it. With how much more Right, now, could not the Devil, Death, and Hell, mock Chriſt and his Believers, if they were to aſk them, *Death, where is thy Sting? Hell where is thy Victory?* in caſe theſe Enemies could (according to the common Pretence, whereof the Scripture knows nothing) keep at Pleaſure the greateſt Part of Mankind for their Priſoners as long as God is to be God?

VII. But even this, that by Chriſt, the univerſal Redeemer, all captivated Men are to be actually ſnatched out of the Power of the Devil and his Angels, will, when it is fully accompliſhed, be an Occaſion to oblige alſo *Lucifer* and his Angels to humble

themſelves entirely before CHRIST, which (except the Incarnation of God our Saviour, and what he has done and ſuffered on Earth to work out the Salvation of his Creatures) will be the greateſt Wonder that ever was wrought in the Creation: And this the holy Scripture clearly foretells, when it ſays, that alſo * *all Things under the Earth*, that is, not only damned Men, but even the fallen Spirits, (as that Text can never be explained otherwiſe) ſhall at laſt *bow their Knees* before Chriſt, and be obliged to *acknowledge* from the inmoſt of their Spirits, that *HE* (and not Satan) *is LORD, to the Glory of God the Father*; yea, that they together with all the reſt of Creatures, *will* † *praiſe* him with a great Hallelujah and inexpreſſible Joy. For, when now the whole ‡Armour of this ſtrong Man wherein he truſted, ſhall be taken from him, and all his Spoils divided, that is, all Men who were made a Prey of by him, reſtored to God and brought again to the Company of his Saints, and Satan be thus entirely conquered by Chriſt, and reduced to a Sovereign without either Dominions or Subjects, what then will he do elſe, but after the manner of an utterly routed Enemy, be obliged to proſtrate before his Conqueror, and pray for Mercy?

* *Phil* ii. 10, 11. † *Rev.* v. 13. compared with *Pſ.* cxlv. 9, 10, 11. *Pſ.* cl. 6. ‡ *Luke* xi. 22.

VIII. AND this will make way for the Reſtoration of *Lucifer* and his Angels. For as the moſt high God could not have Mercy upon them and deliver

them out of their moſt wretched Condition, as long as through Pride they wanted to be like or even above Him; ſo may they eaſily be helped, when now all the Stays of their Pride are conſumed and reduced to Aſhes in the Lake of Fire and Brimſtone, and of proud and haughty Devils they are become humbled Spirits, that bow down in the Duſt before God and Chriſt, praying for Mercy: For God reſiſteth only the Proud, and without the leaſt reſpect of Perſon, giveth Grace to all humble Creatures, 1 *Pet.* v. 5. *Iſa.* lvii. 15. *Rom.* ii. 11.

IX. ALTHOUGH the Offer of God's Grace in the ſaid manner will be very acceptable News to *Lucifer* and his Angels at the Time of their deepeſt Abaſement and Humiliation by Chriſt (which doubtleſs will require many thouſand Years yet) nevertheleſs the Doctrine of his Reſtoration, and the means for it, is in his preſent Situation not at all agreeable to him, but a moſt dreadful Tiding and Prophecy: For as he is a proud and haughty Spirit to the higheſt Degree, who by no means will be ſubject to God, but his equal, or rather above him, who with all his Might oppoſes, and, if poſſible, would dethrone the Moſthigh, therefore it is intolerably for him to be foretold, according to divine Truth, that by Chriſt all his Power, his whole Empire, and all his Subjects, not one excepted, will be taken from him, and he himſelf brought down ſo low as to lie before Chriſt in the Duſt like a vile Worm and to worſhip him; which

at present he would reckon his greatest Shame, and rather have that Christ * and his Followers, together with all the rest of Mankind, should worship him, or take his Will for their Law. Therefore is this Gospel a most frightful Lecture to him, to hear that once he will be entirely thrown down from his high Places, and brought again into the right Order of God's Creatures, which is Humility † and Subjection under God and Christ.

* *Matth.* iv. 9. *Rev.* xiii. 3, 4. † *Eph.* i. 10.

X. That the Doctrine that Christ will entirely vanquish the Devil, is intolerable to him, the following Parable may serve to illustrate: Suppose a poor, miserable, naked Beggar Man was to be presented to a grand, proud, and tyrannical Monarch in the World, who was in Possession of a vast Empire, having many Millions of Subjects, and it was foretold him by divine Authority, that this in his Eyes worthless Man would one Day or another conquer his whole Empire, and strip him of all his Subjects, so that at last he would be obliged to fall down naked at his Feet, to acknowledge him his Lord, and depend on his Mercy: Can any one imagine this would be an agreeable Prophecy to the said grand, proud and tyrannical Monarch? Would he not rather fret and fume, and as Mutineers and Rebels in the most barbarous manner treat those who were to foretel him such a Revolution? An Instance of this we see in * *Herod.* He only supposing in a foolish manner, that *Jesus*

the new-born King of the *Jews* would be prejudicial to his Scepter, what cruel Means did he not make use of to prevent this imaginary Mischief. Now, the Doctrine of the Restoration of all Creatures, is a thousand times more terrible News to the Devil, when thereby he is foretold, that Jesus, *the †most despised and rejected of Men*, whom heretofore, when he dwelt on Earth, Satan through his Instruments did in the most terrible manner revile, mock, spit on, persecute and torment, and still continues and will continue to treat him so in his Members; that He will at last conquer the whole Empire of the Devil, spoil him of all his Subjects, and oblige him to fall at *his* Feet, *who* once *was ‡numbered with the Transgressors*, and worship him in the humblest manner. In short, this Doctrine tends utterly to destroy the Kingdom of the Devil, and all that is diabolical; such as Fury, Envy, and Pride: and therefore the hearing of it must be the greatest Mortification to Satan.

**Matth.* ii. 3, 16. † *Isa.* liii. 3. ‡*Ver.* 12.

XI. From what has been said it may be easily concluded, that it is no Wonder if Satan is enraged against this holy Gospel, and endeavours with all his Power to suppress it, using especially for his Instruments the hypocritical *Pharisees* of this Age, false Theologers, and the naturally and legally pious People, and such as are but half converted, whose Minds are not yet free from Wrath, and who look upon God

as an endleſs furious Being towards all his Creatures, becauſe their Souls had never yet a due ſenſe of his infinite Love and Mercy towards all his Works. Nay, I am afraid, that even many otherwiſe well-meaning Souls will be ſtirred up to fight againſt this holy Doctrine, particularly thoſe that hold the Traditions of their Fathers for indiſputably divine Truths, which they have been obliged to ſwear to, and call them the *Hedge about the Lord's Vineyard;* for finding ſome of them diametrically oppoſite to this bleſſed Goſpel of the univerſal and impartial Love of God, they will perhaps be enticed to declare it to be Fanaticiſm, and a long condemned Heriſy, which they think themſelves obliged to guard againſt. But if the whole world, and all thoſe that are reckoned the wiſeſt and moſt pious, were to riſe up againſt it, this holy Truth will nevertheleſs make its Way through all Oppoſitions, and be applauded by the Children of Truth. Ye that ſtigmatize in the World the Propagaters of this Doctrine, conſider but what is repreſented thereby! it is **the moſt tender* and at the ſame time moſt juſt *Mercy of our God, whereby the Day-ſpring from on high hath viſited us*, in order *to give* alſo at laſt *Light to them that ſit in Darkneſs, and in the Shadow of Death, and to guide our Feet into the Way of Peace!* Pray, what harm does this? You may proteſt againſt it as much as you pleaſe, the Words of *Solomon's* † *Song*, on our Side, deſcribing the Majeſty of the Love of God, will nevertheleſs be fulfilled, *viz. Love is ſtrong as Death, Jealouſy is cruel* (or hard) *as the Grave*, (or Hell, to give in

Battle, and carry the Day) *the Coals thereof are Coals of Fire which hath a moſt vehement Flame. Many Waters cannot quench Love, neither can the Floods drown it: If a Man would give all the Subſtance of his Houſe for Love, it would utterly be contemned.*

**Luke* i. 78, 79. † *Song of Sol.* viii. 6. 7.

XII. Now, as the Repreſentation of God's univerſal and everlaſting Love muſt needs, for the abovementioned Reaſons, be hateful to the malevolent and haughty Devil; ſo, on the contrary, that Doctrine cannot but very much pleaſe him, which teaches, that he will keep for his Slaves and Subjects, to all endleſs Eternity, and as long as God is to remain God, and Chriſt is to be Chriſt, the far greateſt Part of Mankind, though purchaſed by the Blood of * God our Saviour, and conſequently, according to his Wiſh and Pleaſure, in general, and very near entirely ſet at nought the Intent of Chriſt's Redemption, and the divine Love and Mercy manifeſted thereby; without being ever brought down in true Humility to worſhip God and Chriſt, *viz. in Truth* † *and in Spirit*, for God will have no other Subjects and Worſhippers than ſuch.

**Acts* xx. 28. † *John* iv. 23.

CHAP. VII.

Of the Word Eternity, *and the different* Eternities *mentioned in the Scriptures.*

I.

THE Words *Eternal* or *Eternity*, expreſſed in the *Hebrew* Language by *Nezach*, *Tamme*, *Ad*, *Al*, *Olam*;

and in the *Greek* by *aiôn, aiônios, aei, aênnaos, diapantôs*, &c. have not always the same but different Significations in the holy Scriptures, as is well known to the Learned.

II. We may say, that in general thereby is meant every especially long and unchangeably coherent Duration and Continuance of Things; be this now *final*, or of such a Nature, that, as it is not without Beginning rooted in the everlasting and incorruptible Being of God and his creating Power, but has had its Beginning without God from the Creature, and so must of Necessity once cease and have an End; or *infinite*, that is, of such a Nature, that, as it has had no Beginning, either in respect to the real Existence or Being of the Thing itself, or in regard to its Root and Origin, so necessarily has no End, or may at least be without End or Ceasing.

III. Therefore, whenever we find the Words *Eternal* or *Eternity* in the holy Scriptures, we are not immediately to conclude that of Necessity thereby every-where must be understood an absolutely endless Duration; but we ought first of all to look upon the *Nature* and *Property* of the Things that are said to be *Eternal* or of *Eternity*, and consider whether their Nature will admit of an *endless* or of a *final* Duration, and explain the Word *Eternal* or *Eternity* accordingly.

IV. That this is a true and irrefutable Rule, to be observed in all Explanations and Expositions, we are taught as School-Boys, by the Canon of Logic, saying, *Praedicata intelligenda sunt secundum subjectum*

Materiam; Or, *Talia sunt Praedicata, qualia permittuntur esse a suis Subjectis*; that is, "That what is said "of a Thing must be understood in such a manner as "the Nature of the Thing will allow of." Such is, for Instance, the Term * *hyperèchousa exousia*, or the Power lodged in one Person to command or rule others: For as this Power is not the same in all Persons that have any Command or Government; it being of another Nature in an absolute Emperor or King, and of another in a Prince, of another in a Count, and of another again in a Baron or Gentleman, it is of another Nature in a Mayor and Magistrate of a City than in a Justice of the Peace or Burgess in Town or Country; so it is with respect to the Word *Eternity*. All Things to which the Holy Ghost in the Scripture attributes an Eternity, are really eternal, that is, they have such an Existence and Duration as is grounded on their Nature, and especially on the Will of God. For this the Word *Eternity* really signifies and nothing else, as shall be shewn inconteſtably in the Sequel: For the Word *Eternity* is of a quite different Extent when it is to signify the Duration of the everlasting Being of God; and of another Extent and Nature when the Holy Ghost attributes it to the Creatures that have their Being of God, and to the Good which is derived from him; and again of another Nature when an Eternity is attributed to Sin and the Evil of Punishment depending thereon, as coming from the Creature alone, without God. Now, if I say, that the Word *Eternal* or *Eternity*, when the Scripture uses it in speaking of God, signifies an absolutely endless Duration, because

God having no Beginning, can have no End; and that, when it is used of the Creatures that have their Being of God, as also of their good and blessed Condition they derive from him, it then signifies such an eternal Duration, which, as to the real Existence or Being of Things, has had its Beginning, but is, or may be without End, because God, in whose incorruptable creating Power such Things are rooted, has neither Beginning nor End; and it would be from hence inferred, that the Word *Eternal*, or *Eternity*, must also signify an absolutely endless Duration when it is used to express the Continuance of Sin and the Evil of Punishment depending thereon in this and the next World; such a Conception would be as absurd as to imagine the Power of a Country Justice of the Peace to be the same with that of an absolute Emperor or King.

**Rom.* xiii. 1.

V. THEREFORE, to form a true and distinct Idea of the Words *Eternal* and *Eternity*, where-ever they occur in Scripture, we have to observe, that all *Eternities* mentioned there, are chiefly divided into three Sorts, and may be distinguished accordingly; as in some measure appears from the preceding Paragraph, and is well known to People of Understanding.

VI. THE first Sort of Eternities mentioned in Scripture may be called, *Æternitas absolute infinita a parte ante et post*, that is, An absolutely endless Eternity; or such a Duration as has neither Beginning nor End. This is always the Meaning of the Word *E-*

ternal, or *Eternity*, when it is uſed of the * Divine Being and its Attributes: Since GOD is *JEHOVAH*, or, That Supreme ſelf-exiſtent Being, which, as it never had no Beginning, but has been in and of itſelf from Everlaſting, giving all other Things their Exiſtence and Being; ſo can, conſequently, never have no End.

* *Gen.* xxi. 33. 2 *Chron.* v. 13. *Pſ.* xlv. 6. *Pſ.* xc. 2. *Rev.* iv. 9. &c.

VII. The ſecond Sort of Eternities the holy Scripture ſpeaks of we may call, *Æternitas infinita a parte poſt*, that is, Such an endleſs Eternity, or Duration, which, although it has a Beginning, yet will never have no End. This is always the Signification of the Word *Eternal*, or *Eternity*, when it is uſed of the divine Creatures, and of the Good that comes from God; ſuch is, for Inſtance, the Beatitude and Glory *of Believers in the World to come: For, although the Good that is to be found in the Creatures, together with the Being itſelf of the Creatures, has not always been, but has had a Beginning, as to its preſent Exiſtence, nevertheleſs it has an abſolutely eternal Root in God, *viz.* in his almighty and incorruptible creating Power, which is as antient as God himſelf, becauſe it is the ſame with God; and therefore may alſo, through † his Will, which has produced it by his divine creating Power, be for ever, or without End and Ceſſation, preſerved in its Exiſtence.

* *Matth.* xxv. 46. *Mark* x. 30. *John* iii. 15. 2 *Cor.* iv. 17. 2 *Tim.* ii. 10, &c. † *Rev.* iv. 11.

VIII. The third Sort of Eternities, mentioned in the holy Scriptures, may be called, *Æternitas periodica*, that is, Such an Eternity, or Duration of Things, which is limited within a certain either longer or shorter Period of Time, that has its certain Beginning and End; since the Things to which such an Eternity is ascribed, are, according to the Will of God, not to last for ever. Thus there are Eternities of 50, of 100, of 1000, 2000, 3000, 4000, 5000, 6000, and more Years. In this Sense the Words *Eternal* and *Eternity* are very frequently taken in the holy Scriptures both of the Old and New Testament. Here we will only alledge some of the plainest and chiefest Places: So does, for Instance, the Holy Ghost call an *Eternity*, First, *A Man's Life-time* here on Earth, *Lev.* xxv. 30. *Exod.* xxxii. 13. *Deut.* xv. 17. 1 *Sam.* i. 22. 2 *Kings* v. 27. *Philem. ver.* 15. *Mark* iv. 19. Secondly, *The Levitical Priesthood and divine Worship of the Old Testament*, which was instituted by God only for a certain Time, viz. *until the time of Reformation*, as the Holy Ghost expresses it, *Heb.* ix. 10. that is until the Coming of Christ, who is the End of the Law, *Exod.* xii. 14, 17. *Ch.* xxvii. 21. *Ch.* xxviii. 43. *Ch.* xxix. 9, 28. *Ch.* xxx. 21. *Ch.* xxxi. 16, 17. *Ch.* xl. 15. *Lev.* iii. 17. *Ch.* vi. 13, 18. *Ch.* vii. 34, 36. *Ch.* x. 15. *Ch.* xvi. 29, 31. *Ch.* xvii. 7. *Ch.* xxiii. 21. *Numb* xv. 15. *Ch.* xviii. 8, 19, 23. *Ch.* xxv. 13. *Deut.* xviii. 25. Thirdly, *The Time before Christ's Incarnation*, and before the Preaching of the Gospel by the Apostles in the whole World, *Rom.* xvi. 25. *Heb.* ix. 26. (See the *Greek* Text) Fourthly, In general,

and in a complex Senſe, *The Periods of Time, or the Ages, both of this preſent and the next World*, which in ſome meaſure both ſubſiſt together and ſucceed one another, being linked like one Chain, and reach even unto that Eternity, when the Son of God, after the Conſummation of all his Works, ſhall deliver up the Kingdom to his Father, and himſelf, though without the leaſt Diminution of his Glory, be ſubject to Him who put all Things under him, that God may be all in all, in that only endleſs and ſtill Eternity of GOD, into which at laſt all limited or Periodical Eternities ſhall be changed, or in the ſweeteſt manner return, as into the Head-Spring from which they flowed. *Heb.* xi. 3. compared with *Eph.* i. 21. *Ch.* ii. 7. 1 *Cor.* xv. 25-28. *Rev.* xi. 15. Fifthly, In particular, *This preſent wicked World*, which is to have an End at the Coming of Chriſt to Judgment. *Matth.* xii. 32. *Ch.* xiii. 40. *Ch.* xxiv. 3. *Luke.* xx. 34. *Gal.* i. 4. *Eph.* i. 21. *Ch.* ii. 2. 1 *Tim.* vi. 17. *Tit.* ii. 12, &c. In all theſe laſt Places of Scripture the *Engliſh* Bible has the Word *World*; but in the *Greek* Original it is *aion*, *Eternity*, *Age*, whereby, as I have ſaid, nothing elſe can be underſtood but the Duration or Continuance of Time of this preſent wicked World, which is to reach to the Coming of CHRIST.

CHAP. VIII.

To which Sort of Eternities the Eternity of the Evil, *and the Punishment depending thereon, or* eternal Damnation, *as it is called, belongs.*

I.

AS soon as the Evil, or Sin, is severed from the Creatures, the Punishment thereof also ceases. For Sin is the * Sting of Death: Now, when this Sting comes to be destroyed, then discontinues the Wounding and Pain of Death too; as a Fire must go out as soon as it wants Combustibles.

* 1 *Corinth.* xv. 56.

II. ON the contrary, so long as the Evil, or Sin, subsists in the Creatures, either within and without, or at least within, so long will also last on them the Punishment of Sin both in this and the next World; so long is the Wrath of God * to abide upon them: For his Indignation † resteth upon Sinners, *viz.* so long as they continue in Sin.

* *John* iii. 36. † *Eccles.* v. 6.

III. Now, since many thousand times thousands of the fallen Creatures do not only go on in Wickedness to the End of their Days in this World, but will also be wicked in the World to come, so it follows, that not only in this, but particular in the next World, as under the severe Government of God's avenging Justice, they must be punished.

IV. MANY and terrible are the Plagues and

Punishments which God often in this World inflicts on wicked Creatures, but they are nothing to those Punishments and Torments that will come upon them in the next World. The Scripture speaks of it in the most dreadful * Terms and Phraises, which would make one's Hair stand at an End: But, ah! how horrid and insupportable will be the Thing itself!

* *Isa.* xxx. 33. *Ch.* lxv. 13, 14, 15. *Ps.* xliv. 15. *Matth.* iii. 12. *Ch.* x. 28. *Ch.* xxv. 30. *Rev.* xx. 10. *Ch.* xxi. 8. *Ch.* xxii. 15. *Luke* xvi. 23, 24, seqq. *&c.*

V. But the Punishments of wicked Creatures in the future World will not only be terribly great, but they will also, according to many plain * Testimonies of the holy Scriptures, last *eternally*, that is, they will be of a *true Eternity* or *aiëna*, agreeable to their Nature. Therefore, so sincerely as I believe an eternal Happiness, so sincerely do I also believe an eternal Damnation, that is, a future just Condemnation of the Wicked to those Punishments of the next World, which, according to the Dialect of the Holy Ghost, may be justly called *eternal*. So that in Truth no body can accuse me of denying eternal Damnation, wherewith God in his Word has threatened the Wicked, without sinning against the ninth Commandment; which if any one does, I pray God heartily to forgive him.

* *Matth.* iii. 12. *Ch.* xviii. 8. *Ch.* xxv. 41, 46. *Mark* iii. 29. *Ch.* ix. 43. 2 *Thess.* i. 9. *Jud. ver.* 7. *Rev.* xix. 3. *Ch.* xiv. 11. *Ch.* xx. 16.

VI. But since the very same Spirit of Truth, which so very earnestly threatens the Devils and all hardened Sinners with eternal Damnation, doth also on the other hand, in holy Writ, with great Emphasis testify of GOD's everlasting and unbounded Love towards all his Creatures, of the eternal and general Redemption of our Saviour, and, in short, of the final Renovation and Restoration of all corrupt Creatures, and consequently of their universal and happy Subjection in the Kingdom of God and Christ, where every Thing is to praise God; as has been already shewn, and shall be most clearly demonstrated in the following XIIth Chapter; you must needs think, that, as a simple Scholar of heavenly Wisdom, I am obliged to take both for divine and consistent Truths, and therefore reckon the *Eternity of the Evil, and the Punishment depending thereon*, neither to the first nor second, but to the third Sort of Eternities, described in the sixth, seventh and eighth Paragraphs of the preceding Chapter; because such Evil, and the Punishment thereof, has no everlasting Root in God, as the Creatures themselves, and the Good that is imparted to them by God, have, but is of the Creatures, and during the created Ages sprung up in them against God's Will.

VII. It may be some will say, that the Protestations that I believe an eternal Damnation, are nothing but a mere Pretence and Play-work, since my maintaining the Restoration of all Things obliges me to believe that such eternal Damnation must once have an End, and that consequently my pretended *true Eternity*

of Punishments in the next World, is no Eternity at all: To this I answer, That no Man, let him be whosoever he will, must pretend to set up for a Reformer of the Language of the eternal Wisdom of God, which calls *Olamim aionas*, or *Eternities*, not only the absolutely endless Duration of the Divine Being itself, and of those Things which may without End subsist in God, but also the final and such Durations of Things as are bounded within certain Periods of Time, as has been proved above in the eighth Paragraph of the preceding Chapter by more than thirty places of Scripture, to which so many more might be added, if it was needful, and the Thing itself not so clear as Day-light. Can the Spirit of Truth justly calla Man's Life-time on Earth an *aiôna*, or *Eternity*, which very often falls short of Fifty Years, with how much more Justice cannot he call an *Eternity* that terribly long Period of Time in the next World wherein the evil Angels and Men shall, by a just Judgment, be banished from the Presence of God; which, doubtless, will contain our short Life-time many hundred times multiplied: For which Reason also this frightful long but just Period of the manifested Wrath of God is called in some Places * of Scripture not merely *aiôn*, or *Eternity*, but is expressed by *aionas ton aionon*, that is, *Eternities of Eternities*. Lord God, preserve us all from this Eternity! It will be too long to those that come into it, and we have no occasion, contrary to Truth, to make it still longer than the Spirit of Truth makes it.

* *Rev.* xiv. 11. *Ch.* xix. 3. *Ch.* xx. 10.

VIII. Some pretend, that the Eternity of Evil, and the eternal Damnation depending thereon, must be an absolutely endless Eternity, and last as long as the Being of God itself, because it is in some Places * of Scripture compared with the eternal Happiness of the Children of God, and its Duration expressed in the same Words; so that if the Eternity of Damnation was to cease, we must conclude, that of eternal Glory must have an End too.

* *Matth.* xxv. 46. *Rev.* xiv. 11. *Ch.* xix. 3. *Ch.* xx. 10. compared with *Ch.* xi. 15. *Ch.* xxii. 5.

IX. As plausible as this Objection seems to be, so empty is it if we go to the Bottom thereof. We will at present answer to it, *First*, That all such as advance this Objection against the eternal and universal Redemption, turn their own Weapon against themselves, and unknowingly participate of a great Error, which they will never own themselves to be guilty of. For, let these People only consider, that if we are obliged to conclude, according to their opinion, that the Eternity of Pain and the Eternity of Glory must be of a completely equal Extent and Length, *because they are both compared together in the Scriptures, and their Duration is expressed in the same Words;* then must also necessarily follow, that the Evil and Punishment depending thereon must have been from all Eternity, and either without any Beginning at all, or must at least have an endless Root in God, and consequently be itself God, or his Creature. This latter is the Case with the eternal Glory and Happiness. For,

although the Creatures real Enjoyment of the eternal Happineſs and Glory begins here in Time, yet the eternal Happineſs and Glory, or the glorious Kingdom of God itſelf, is without any Beginning, and has exiſted in and with God ever ſince God himſelf has been, that is, from * all inconceivable Eternity, and muſt therefore certainly exiſt ſo long as God himſelf, who is the only Source of all true Beatitude and Glory, is to exiſt. If the Eternity of the Evil is in every reſpect to anſwer to the Extenſion of the Eternity of Glory in and with God, then the Extenſion of the Eternity of the Evil muſt be as well backwards as forwards, and conſequently from all inconceivable Eternity, and ever ſince God himſelf has been; the holding of which would ſo much reſemble the Hereſy of the ancient *Manichees* as one Egg does another. Again, If any one would ſay, that the Equality of theſe two Eternities of the Evil and of the Good, was not backwards but only forwards; that is, Although the Evil, to wit, Sin and the Puniſhment depending thereon, was not without Beginning, as the eternal Happineſs, conſidered in itſelf and according to its Nature, was; that yet the Eternity of the Evil is without End, and forwards of the ſame Extenſion with the Eternity of Glory; he muſt know, that if this Extenſion is not to be the ſame as well backwards as forwards, it wants a great deal of being every way alike; and if my Adverſary is obliged, to avoid falling into Hereſy, to ſhorten it one way, why ſhould not I have Liberty, for good and weighty Reaſons, to cut it ſhort another way? I anſwer, *ſecondly*,

That it is altogether falſe, that the Scripture always, whenever it uſes the Words *olam*, *aion*, *aionios*, that is, *Eternity*, of two contrary Things, thereby neceſſarily underſtands an equally long Duration of both. I will here only alledge three plain Places of Scripture, which prove the contrary. Pleaſe to look into the *Greek* Text of *Matth.* xii. 32. *Luke* xx. 34, 35. *Epheſ.* i. 21. In theſe Places *this preſent World* and the *future* or *next World* are compared together, where it is ſaid in the *Greek*, according to the Scripture-Stile, *outos o aion*, and *o aion mellon*, or *ekeinos*, that is, *this Eternity*, and *the future* or *next Eternity*, whereby, as is mentioned in the preceding Chapter, nothing elſe is meant but *this World*, or the *preſent Period of Time*, which has chiefly begun with the Fall of Man, and will end with the Coming of Chriſt; and the *next World*, or *Period of Jeſus Chriſt's future Reign* in his manifeſted Glory. Now, if by the Words *aion*, *aionios*, *Eternity*, or *Eternal*, we are always to underſtand an equally long Duration, even when they are uſed of contrary Things, it muſt neceſſarily follow from the above quoted Texts of Scripture, that the future World wherein Chriſt is to reign in his Glory will laſt no longer than the Period of Time of this preſent wicked World: For the Periods of both Worlds are expreſſed by the Holy Spirit, according to his uſual Way of ſpeaking, by one and the ſame Word, namely, *aion*, or *Eternity*, as is alſo *Matth.* xxv. 46. the Duration of the future Damnation and Happineſs. But who of the Oppoſers of the Reſtoration of all Things will allow of this, eſpecially as long as by the future World they underſtand

an endleſs Eternity, agreeable to the common Hypotheſis? Laſtly and *thirdly*, If our Adverſaries will abſolutely have it ſo, that the glorious Reign of Chriſt with his Elect, and the State of Damnation and Unhappineſs of the poor Creatures caſt into the fiery Lake, muſt be two equally long Eternities, we will even very freely grant them this too; but they will gain nothing at all by it againſt the bleſſed Doctrine of Reſtoration. That Oeconomy, therefore, and Sort of Government of Chriſt and his Elect, during which all Enemies muſt be put under Chriſt's Feet, and all rebellious Creatures in Truth made ſubject unto God and Chriſt, after the Abolition of Death and Sin, which is the Sting of Death, that Oeconomy, I ſay, will certainly have an End, namely, at that Period when Chriſt's Aim is obtained, and the SON himſelf will be ſubject to *Him* that put all Things under him. But hereby is not meant that the Kingdom of Chriſt itſelf ſhould ceaſe, which, according to the Word of God, is † to have no End, but it will rather through ſuch Subjection of Chriſt under God his Father, get an infinitely greater Luſtre: So that we muſt well diſtinguiſh between the *particular Government of Chriſt and his Elect*, and *the Kingdom of Chriſt and his Believers* as one with the Kingdom of his heavenly Father. The *firſt* will certainly ceaſe, and conſequently the Eternities of Eternities appointed for it; but the *latter* is to laſt for evermore. Now, as long as the ſaid Eternities of the particular Government of Chriſt are to laſt and ſucceed one another, ſo long will alſo laſt the Eternities of Pain in the fiery Lake; for as ſoon as

all Enemies are conquered, and every Creature is brought to true Obedience and Subjection under God and Christ, He will deliver up the Kingdom to the Father. Therefore are both these Eternities of an exactly like long Duration.

* *Matth.* xxv. 34. compared with *Eph.* i. 4. † *Luke* i. 33.

CHAP. IX.

Of the different Sorts or Degrees of Damnation; that is, of the first *and* second Death, *or of the Prisons of the* Sea, Death, *and* Hell, *and of the* fiery Lake.

I.

ALL Punishing Justice, if by rights it shall be called Justice, requires that the Punishment be in Proportion and according to the Nature of the Sin, and the Situation of the Sinner. So we find that even in this World a righteous Judge inflicts no greater Punishment on a Malefactor than his Crime deserves, nay, his severest Punishments are usually mitigated and mixed with some Mercy.

II. Now, since those Men, who in their unaltered sinful Condition are carried off into the other World, and after their Departure out of this Life abide* under the same Wrath of God which with their sinful † Birth they brought with them into the World, are not all alike wicked, but some have sinned a great deal more than others, and consequently, through the

Growth of their inward Iniquity, are become more conformable unto the Devil than others; so it follows of itself, that also the Punishments determined by the divine Justice for the depraved and sinful Creatures in the next World, will be unequal, and in Proportion or according to the Heinousness and Greatness of the Crimes of those under the Wrath of God lying Creatures, some Punishments being very severe and long, and others more tolerable and shorter. This the holy Scripture plainly evidences in ‡ several Places.

* *John* iii. 36. † *Ps.* li. 5. *Ephes.* ii. 3. ‡ *Matth.* v. 22. *Ch.* x. 15. *Ch.* xi. 22, 24. *Luke* x. 14. *Ch.* xii. 47, 48. *Wisd.* vi. 6, 7.

III. All Punishments inflicted on the Creatures for their Sin, or whereby their Sin is as it were rewarded, both in this and the next World, are comprehended in this one Word, *Death*; as the Scripture * says, *The Wages of Sin is Death.*

* *Rom.* vi. 23. compared with *Exod.* x. 17.

IV. By this we may see the Truth of the divine Threatning, and how precisely it was fulfilled, and is daily fulfilled before our Eyes, when God threatened * our first Parents, that in *the self-same Day* (not many hundred Years afterwards) they should eat of the forbidden Tree, they should die: For from that Moment they sinned they did incur God's Wrath and Displeasure, lost the divine Image, got a bad Conscience, which put them in Fear, Anxiety, and Terror; and, in short, they brought upon themselves all Sorts of spiritual and bodily Plagues and Torments. All

this together is called in the Language of the Holy Ghoſt *Death*, and is the Wages of Sin, or that wherewith Sin pays thoſe who like Soldiers † ſerve it.

* *Gen.* ii. 17. compared with *Ch.* iii. 6, 7, 8, 10, ſeqq.
† *John* viii. 34.

V. So that, if we take the Word *Death* in its moſt extenſive and completeſt Senſe, the Beginning of it is not only then when we die bodily, and our Souls are ſeparated from their Bodies; but it has had its Beginning with all Men in the very ſame Moment when * Sin entered into them; becauſe it is ſo naturally in Sin as Pain is in Sickneſs.

* *Rom.* v. 12.

VI. THEREFORE ſays the holy Scripture very emphatically of ſuch Men as are converted from Sin to God in this Time of Grace, that *they have paſſed from * Death unto Life:* Conſequently they muſt have been really † in Death before their Converſion, when they were the Servants of Sin.

* *John* v. 24. † *Epheſ.* ii. 5.

VII. Now, as Death has begun in Man with Sin; ſo, the more Sin increaſes in Man the more grows with Sin the * Power and Violence of Death; in the ſame manner as the Pain and Corruption of the Body increaſes with the Sickneſs. And if Men do carry Sin along with them out of this World into the next, they likewiſe take Death with them: Do they come to the higheſt Degree of Sin and Wickedneſs, (which in the Scripture is called the Sin againſt † the Holy

Ghoſt) and thereby perfectly take on themſelves the Nature and Reſemblance of the Devil, who ſeduced them to Sin, then they will be baniſhed with him into the ‡ uttermoſt Regions of Darkneſs and Death, that is, precipitated into the loweſt ‖Hell, or the Lake burning with Fire and Brimſtone.

* *Rom.* vii. 5. † *Matth.* xii. 31, 32. ‡ *Matth.* viii. 12. *Ch.* xxii. 13. compared with the Original. ‖ *Deut.* xxxii. 22. compared with *Rev.* xxi. 8.

VIII. If I was to give a general and ſcriptural Definition and Deſcription of Death, which is the Wages of Sin, that is, of all that what the Holy Ghoſt means by Death both in this and the other World, it would be as follows, *Death, as the Wages of Sin, is nothing elſe but the miſerable and wretched Condition of the Creatures lying under the Dominion of Sin, and conſequently under the Wrath of God, enjoying the Fruit * of their own Doings, and reaping that † which they have ſowed to the Fleſh; that is, feeling and experiencing, through God's juſt Judgment, both in this and the next World, all Sorts of ſpiritual and bodily Plagues, flowing quite naturally from their Wickedneſs and Sin, and being in Proportion and according to the Nature thereof; in order to be thus convinced how bad and abominable that is what they have choſen for themſelves, againſt the Will of GOD; and ſo to the everlaſting Praiſe and Glory of God's Juſtice and Mercy, to be at laſt by theſe rough and ſevere Means made truly ‡ ſubject to God, the Father of all Spirits, and to his moſt beloved and only begotten Son Jeſus Chriſt, whom he*

has appointed LORD ‖ *over all Things both in this World and that which is to come.*

* *Jer.* xxi. 14. *Prov.* i. 31. † *Gal.* vi. 8. ‡ 1 *Cor.* xv. 25-28. compared with *Pſ.* cxlv. 8, 9, 10. *Pſ.* cl. 6. *Rev.* v. 12, 13, 14. ‖ *Eph.* i. 20, 21, 22. *Philipp.* ii. 11.

IX. THIS deſcription takes in all the different kinds of Deaths, which Divines generally diſtinguiſh by *bodily, ſpiritual,* and *eternal* Death : Since the painful Separation of Soul and Body, with all foregoing bodily Afflictions ; (which is uſually called the *bodily Death*) then the Want and Loſs of the divine Image and the Grace of God ; (being called the *ſpiritual Death*) and laſtly, the woful Condition of the Damned in Hell, either in Soul alone, or both in Soul and Body ; (which generally goes by the Name of *eternal Death*) are in a manner but Parts of Death, if we take the Word in its completeſt Senſe.

X. CONCERNING the *bodily Death* in particular, whereby the Soul and Body of Man are ſeparated, it may be juſtly called, according to Scripture, *Firſt,* with reſpect to Believers, *A Paſſage* * *from Death unto the true and really eternal Life ; a Putting-off of all Mortality, or a perfect Deliverance* † *from the Body of Death,* which in this World they were obliged to carry about them like a heavy Burthen : But, *ſecondly,* with reſpect to the Wicked and Unbelievers, we may by right call it, *A Paſſage out of one miſerable Land of Death into another which is much more* ‡ *miſerable and terrible.*

* *John* v. 24. *John* xvi. 5. † *Rom.* vii. 24. *Rev.* xiv. 13. *Wiſd.* iii. 1, 2, 3. ‡ *Luke* xvi. 22, 23.

XI. But the propereſt Diviſion of Death is to diſtinguiſh it, according to Scripture, by the *firſt* and *ſecond Death*. 'Tis true, we do not find the Name of *firſt* Death in Scripture, but the Denomination of **ſecond Death* implies it: For if there is a *ſecond Death*, there muſt neceſſarily be a *firſt Death*, which antecedes the ſecond; becauſe without it the Name of *ſecond Death* would have no Meaning.

**Rev.* ii. 11. *Ch.* xx. 14. *Ch.* xxi. 8.

XII. Knowing from what has been ſaid above, that Death inſeparably hangs together with Sin, and as naturally follows upon it as the Wages follow the Service done to a Maſter; and that Sin and Death are ſo intimate as Pain and Sickneſs; beſides, the holy Scripture giving us a preciſe Definition of the **ſecond Death*, viz. that it is *a Lake burning with Fire and Brimſtone*; ſo we may eaſily comprehend what is meant by the *firſt*, and what by the *ſecond Death*.

**Rev.* xx. 14. *Ch.* xxi. 8.

XIII. The *firſt Death*, therefore, is nothing elſe but that both bodily and ſpiritually miſerable and painful Condition of Men lying under the Dominion of Sin and at the ſame time under the Wrath of God; which wretched State began the Moment they fell into Sin, and if they are not redeemed from it in this preſent Time of Grace, will not only, under many and dreadful Puniſhments and Torments, continue after the Separation of Body and Soul, but grow worſe and worſe, till at the laſt Judgment they are either through

the endleſs Mercies of God * delivered from it, being ſufficiently humbled; or, if the divine Juſtice finds it adequate to their Iniquity, they are from the firſt Death † committed to the ſecond, to receive the full Meaſure of the Wrath of God burning over them.

* *Rev.* xx. 15. 1 *Pet.* iii. 19. compared with *ch.* iv. 6. *Hoſ.* xiii. 14. † *Rev.* xx. 14, 15. *ch.* xxi. 8.

XIV. This *firſt Death*, if repreſented by the Figure of a Tyrant, has, as it were, two chief Provinces and Regions, where it bears Sway, and exerciſes its Power, *viz.* Firſt, *The Province of this preſent wicked World, and the Time before the Separation of Body and Soul*, where Men in this World are under the Dominion of Sin and the Power of Death: And ſecondly, *The woful Rendezvous or Place of Torment of the deceaſed impure Souls, and the Time after the Separation of Body and Soul, until the great Day of Judgment*, where Men, going out of this World in an unconverted Condition, muſt remain under the Wrath of God and in Death, not ſeeing Life. That not only the unhappy State of Men after their Deceaſe, but alſo their ſinful Condition by Nature in this World, where they are Servants to Sin, is a Part of Death, the Scripture tells us * in plain Words; and therefore calls ſuch as are unconverted in this Life, People that are † *dead while they live*: They are called *living*, becauſe they enjoy as yet a natural Life, common with Brutes; but they are *dead*, becauſe they want ‡ the ſpiritual Life, which properly diſtinguiſhes Men from Brutes, and makes them Men, that is, Creatures in the Image of God.

**Luke* i. 79. *Ch.* xv. 32. *Eph.* ii. 5. *Heb.* ii. 15. 1 *John* iii. 14. † 1 *Tim.* v. 6. ‡ *Eph.* iv 18.

XV. THE doleful Regions of the *firſt Death*, into which Unbelievers are banifhed after their Diſſolution, have many Denominations in holy Scripture, They are, for Inſtance, called the **nether Parts of the Earth*; the † *Pit wherein is no Water*; the ‡ *Grave*, (or Hell) and *Death*; the § *Sides of the Pit*; the ‖ *Darkneſs* and *Deep*; *the* ¶ *Darkneſs* and *the Shadow of Death*; *the* ** *Darkneſs where ſhall be weeping and gnaſhing of Teeth*, where the unhappy Souls lie in a manner fettered; the †† *Priſon*, where even the uttermoſt Farthing muſt be paid; *Hell* ‡‡ or the *Place of Torment*, where the Souls are *tormented in Flames of Fire*, without being able to come at the leaſt Drop of Water to quench their Thirſt, which Place is ſeparated from the delightful Manſions of the Bleſſed by a great Gulf. To theſe Names may be added that of the §§ *bottomleſs Pit*, wherein Satan will be kept Priſoner during the bleſſed *thouſand Years* of CHRIST'S future Reign in Glory. Which different Denominations ſhew plainly enough that the woful Regions of the *firſt Death* muſt contain ſeveral Priſons: And in a certain Place ‖‖ of Scripture they are expreſsly divided into three Head-Quarters, *viz.* the *Sea*, *Death* (ſo called in a particular manner) and *Hell*. And the Difference of theſe Places of Confinement deſigned for the Wicked after their Departure out of this World (one being doubtleſs worſe than the other) is grounded on the different Degrees of their Iniquity, where every Convict will be order-

ed by the righteous Judge of all Flesh to a Prison of Death proportionable to his Crime: This is exemplified to us in the Conduct of worldly Magistrates, by their not committing all Prisoners to the same Place of Confinement, but every one to a Jail or Part thereof suitable to his Offence. But as the Scripture by *Death* and *Hell* (in a particular Sense) means certain Prisons and Jails of the first Death, into which those that die in Unbelief are cast after their Decease; so are also by these Denominations sometimes meant the Angels of Darkness ¶¶ themselves, which as Jailers are set over these dark Habitations.

* *Ezek.* xxxi. 14-18. † *Zach.* ix. 11. ‡ *Ps.* xlix. 15, 16. *Hos.* xiii. 14. § *Isa.* xiv. 15. compared with *ver.* 9, 19. ‖ *Ps.* lxxxviii. 6. compared with *Ps.* lxxi. 20. ¶ *Luke* i. 79. compared with 1 *Pet.* iii. 19. *Ch.* iv. 6. ** *Matth.* viii. 12. *Ch.* xxii. 13. †† *Matth.* v. 24, 26. *Luke* xii. 58, 59. compared with 1 *Pet.* iii. 19. ‡‡ *Luke* xvi. 23-28 §§ *Rev.* xx. 1, 2. ‖‖ *Rev.* xx. 13. ¶¶ *Rev.* vi. 8. *Ch.* xx. 14. compared with *Matth.* v. 25. *Ch.* xviii. 34. *Luke* xii. 58.

XVI. The *second Death*, following the first, is that most wretched, most woful and most unhappy Condition of evil Men and Angels lying under the Dominion of Sin and the Wrath of God, in the * *fiery Lake*, whom no foregoing Judgments of the first Death have been able to tame, and who therefore, according to their last Doom, must receive the full Measure of their well deserved Punishments, be absolutely excluded from all Grace and Mercy of God during all that

very terrible long Eternity wherein the Anger of the Moſt-high is to burn over them, be as unclean † Dogs caſt out of the Palace of Heaven's King, and entirely forſaken of God and all Creatures, as Chriſt was on the Croſs. So great will be God's Wrath upon thoſe that are ſentenced to the ſecond Death, that even the Saints of the Lord will not be permitted to ‡ intercede for them, namely, not till they have felt the Wrath of God in its higheſt Degree, whereof we have Inſtances in ſome wicked and obdurate Men in this World.

* *Rev.* xix. 20 *Ch.* xx. 10, 14. *Ch.* xxi. 8. *Ch.* xiv. 10, 11. *Matth.* iii. 12. *Ch.* xxv. 41, 46. *Iſa.* xxx. 33. † *Rev.* xxii. 15. *Matth.* xxiv. 51. *Ch.* viii. 12. *Prov.* i. 24, 25, 26, 27, 28, ſeqq. *Iſa.* lxv. 13, 14. *Matth.* xii. 31, 32. ‡ 1 *John* v. 16. compared with *Jer.* vii. 16. *Ch.* xi. 14. *Ch.* xiv. 11.

XVII. THOUGH not all Men, dying in an unſanctified Condition of Soul, and being therefore after their Deceaſe ſentenced to the Priſons of the *firſt Death* in the next World, will become a Prey to the *ſecond Death*, but ſome, and without Doubt ſuch as are not wicked to the ſame *high Degree, nor have had ſo many Means of Grace towards their Salvation here on Earth, as others, will be through the endleſs Mercies of God preſerved from it, as the holy Scripture † plainly ſhews, after having received a ſufficient Number of Stripes ‡ for their Sins, and being under ſuch Puniſhment cleanſed by the Power of the Blood of Jeſus Chriſt, which even penetrates into the Pit wherein is no Water; yet all thoſe that get into the Priſons of the

first Death will be tormented enough through fear of the *second Death*; in the same manner as all confined Malefactors who deserve to die, must always be in Expectation of the Punishment of Death, though some of them, in Consideration of certain Circumstances, and through the Intercession of compassionate Persons, may not suffer Death, but be sentenced to a more tolerable Punishment. For the being entirely free from all tormenting Fear of the second Death, is a peculiar § Privilege of the faithful Conquerors, who during their Life-time here have been united with Christ, and have suffered him continually to destroy in them the Dominion of the Devil & Sin: Such, dying in the ‖ Lord, *are thenceforth blessed*, come into no Judgment, and therefore into no Prison of the first Death in the next World, and, consequently, cannot be hurt by the second Death; (when even the Thoughts thereof are a Torment to the Prisoners of the first Death) for they are perfectly passed ¶ from Death unto Life. When, in the Judgment of Men, they are said to die, they themselves die not, but it is Death which quite dies in and on them, to wit, the *Body of Death*, the old Man, to whom they wish no better than entire Destruction.

* *Matth.* x. 15. *Ch.* xi. 22. †*Rev.* xx. 15. 1 *Pet.* iii. 19. compared with *Ch.* iv. 6. 1 *Cor.* iii. 15. *Luke* xvi. 9. ‡ *Luke* xii 47, 48. § *Rev.* ii. 11. *Ch.* xx. 6. ‖ *Rev.* xiv. 13. ¶ *John* v. 24. *Ch.* viii. 51.

XVIII. From this we may see, that the unhappy State of Men leaving this World in Unbelief, which

we commonly expreſs by the Word *Hell* or *Damnation*, implies a great deal: Namely, as Chriſt ſays of the * Houſe of his Father, the Dwelling-place of the bleſſed Deceaſed, which is generally called by one Word *Heaven*, that there are *many Manſions*; ſo it is with the Habitation of Satan and all unclean Spirits in the other World, or the Abode of unhappy deceaſed Men, there is not only one but ſeveral Jails and Priſons, where every Man dying in Wickedneſs will be ſent to a Priſon adapted to his Degree of Iniquity, there to continue ſo long, till, according to the true ſaying † of our Saviour, he has paid even the uttermoſt Farthing, that is, ſuffered his due Puniſhment, which is to extend itſelf to every idle ‡ Word. And this is the Meaning of the Words, *He § that believeth not, ſhall be Damned*; that is, by the divine Juſtice, grounded on God's eternal Love, be condemned to ſuch a Puniſhment in the next World as is adequate to the Meaſure of his Iniquity, of which he would not ſuffer himſelf to be freed in this time of Grace.

* *John* xiv. 2. † *Matth.* v. 26. *Ch.* xviii. 34. ‡ *Matth.* xii. 36. § *Mark* xvi. 16.

XIX. We may very well expreſs by the Words *Heaven* and *Hell*, if taken in their full Senſe, the happy and unhappy State of Men deceaſed either in Faith or in Unbelief, and need not ſuperſtitiouſly interpoſe a Purgatory, ſince the ultimate End of all Puniſhments, which God, who is Love, and whoſe Anger is grounded on Love, inflicts on the apoſtate Creatures both in this and the next World, is, to bring them at laſt to

such a Pass that by the Power of the Blood of JESUS CHRIST, shed for the Reconciliation of the whole World, Sin may be destroyed in and *purged out of* them: In which sense all Punishments of GOD both here and in the other World may be called *Purgatories*; and we have no Reason to look for Purgatory only in the World to come, we may find too much of it in this present World under all sorts of Punishments and Afflictions. But if we will not be made good in this gentle Purgatory here, then God, who has bestowed so much on his Creatures, and therefore cannot let them be irrecoverably lost, must necessarily after our Decease cast us into one which will burn to the lowest Hell, and be able to soften and tame the most wicked Wretches, if they were as bad as the Devil himself: God will hold it out with them; let them try, if they will not believe it. But the Lord preserve through his infinite Love all those that will take Warning from such Hardness of Heart, and grant that we may much rather choose the Afflictions of this Life and the Reproach of Christ for our Purgatory, which are temporal and light, and will procure us *a far *more exceeding and eternal Weight of Glory*, from which all others that must be drawn to God by the Judgments of the next World alone, will be excluded for evermore, although, to the Praise of God's endless Mercy, they will obtain some Grace, after they have been sufficiently humbled.

* 2 *Corinth.* iv. 17.

CHAP. X.

Of the different Degrees of eternal Glory; or, of the First-birth *and* After-birth *to Salvation.*

I.

AS there are many Degrees of Damnation and Unhappineſs in the other World; ſo there are alſo * many Degrees of Happineſs and Glory.

* 1 *Cor.* xv. 22, 23, 24, 39, 40, 41, 42. *Song of Sol.* vi. 7, 8. *Pſ.* xiv. 15.

II. THE ſeveral Degrees of Happineſs in the other World do not only conſiſt, as is moſt commonly thought in the Difference of the heavenly and divine Brightneſs in which the glorified Bodies of the Bleſſed will hereafter ſhine; but it goes much farther, as ſhall be ſhewn immediately.

III. ALL Difference of Glory in the next World conſiſts chiefly in the *Firſt-birth* and *After-birth* unto Salvation. And conſequently there are *Firſt born* and *After-born* in the State of Salvation.

IV. THE *Firſt-born* unto Salvation, to whom belongs the heavenly Birth-right, are no other than ſuch Men among the fallen Creatures (which muſt needs be regenerated and created anew, if they will come again to God) who ſuffer themſelves to be regenerated *firſt*, and through Faith to be united with Chriſt *here*

in this Time of Grace, ſo called in the propereſt Senſe.

V, THESE are therefore expreſsly called in the holy Scriptures the * *Firſt-born*; the † *Firſt-fruits of God's Creatures*; ſuch *as have received* ‡ *the Firſt fruits of the Spirit.* Beſides many more glorious Names which they have to ſhew their Pre-eminency above all the reſt of Mankind, who will at laſt be ſaved too by our univerſal Redeemer: They are, for Inſtance, called the § *Bride of Chriſt*; the ‖ *Friends of Chriſt*; *Chriſt's* ¶ *Brethren*; the ** *Spirits of juſt Men made perfect*, &c. But the Scripture †† ſpeaks alſo pretty plain of a Difference betwixt theſe *Firſt-born* unto Salvation; dividing them eſpecially in one Place ‡‡ into three Claſſes, *viz.* the *Servants of God*, or the *Prophets*; the *Saints*; and *theſe that fear the Name of the Lord*; which again are ſubdivided into *ſmall* and *great.* This Difference is doubtleſs grounded, partly, on the different Degrees of Sanctification to which they attain here; partly on the different Meaſure of the ſpiritual Gifts of Grace, wherewith they are adorned and favoured by GOD through Chriſt.

**Heb* xii. 23. † *James* i. 18. ‡ *Rom.* viii. 23. §*Pſ.* xlv. 10. *Song of Sol.* iv. 8, 9, 11. *Ch.* v. 1. *Rev.* xix. 7. *Ch.* xxi. 2, 9. *Ch.* xxii. 17. ‖ *John* xv. 14. 15. ¶ *Rom.* viii. 29. *Matth.* xxv. 40 *Ch.* xxvii. 10. ** *Heb.* xii 23. †† *Rev.* vii. 4, 9, 10, *&c.* compared with *Ch* xiv. 1, 2, 3, 4, 5 ‡‡ *Rev.* xi. 18. compared with *Rom.* xii. 3, 4, 5, 6. 1 *Cor.* xii. 4, ſeqq. to *ver.* 31.

VI. 'Tis to these *First-Born* alone that belongs Christ's Promise * of the celestial Kingdom and Priesthood in the future World, with all the unspeakable Prerogatives and Glories which God in his word promises to those that are converted to him here on Earth, love him with all their Hearts, and are constant Followers of his most beloved Son Jesus Christ: Whereof especially the Book of the *Revelations* of St. *John* † is full.

* *Matth.* xxv. 34. *Rev.* v. 10. *Ch.* xx. 4, 5, 6. *Ch.* xxii. 5. † *Rev.* ii. 7, 11, 17, 26, 27, 28. *Ch.* iii. 5, 12, 20, 21. *Ch.* vii. 15, 16, 17. *Ch.* xiv. 13. *Ch,* xxi. 7. *Ch.* xxii. 3, 4, 5, 14.

VII. This was represented in the Old Testament by the *first-born* Children of the holy Patriarchs, who, by Virtue of their Birth-right, were entitled to the Sovereignty or Dominion, as also to the Priesthood. over the rest of their Brethren and the whole * Family; in whose Place God afterwards amongst the Children of *Israel* adopted † the *Levites,* and the whole Tribe of *Levi,* who, instead of the First-born in *Israel* were intrusted with the *Oracles* of God and the Sacerdotal Office; as the Government of the State or Royalty was transferred upon the ‡ Tribe of *Judah.* Nay, we find the high Prerogative of the *spiritual Birth-right* prefigured in the Old Testament in general by all the *First-born* and *First-fruits* both of clean Beasts and of the Fruits of the Earth, which God would have sanctified § unto him in a special manner, as we find it in many Places of the *Pentateuch.*

* *Gen.* xlix. 3. compared with *ch.* xxv. 31, 32, 33, 34. *Ch.* xxvii. 19, 28, 29, 33. seqq. † *Numb.* iii. 41, 45. *ch.* viii. 18. ‡ *Gen.* xlix. 8, 9, 10. § *Exod.* xiii. 2. *Numb.* iii. 13. *Exod.* xxiii. 19. *ch.* xxxiv. 26, &c.

VIII. The *First-born* to Salvation are those *few* who in their Life-time find the * *narrow Way* to eternal Life, and penetrate through the *strait Gate*; whereas such as go the broad Way of the Flesh leading to Perdition, are *many*, yea the greatest Number. The *First-born* are the † *few Elect*, compared with the *many who are called*, but, on account of their Unbelief, after the Example of ‡ *Esau*, *rejected* from the Enjoyment of the inexpressible Privileges and Glories of the heavenly Birth-right.

* *Matth.* vii. 13, 14. *Luke* xiii. 24. † *Matth.* xxii. 14. *Luke* xiv. 24. ‡ *Heb.* xii. 16, 17. compared with *Gen.* xvii. 33, 34, seqq.

IX. By the *After-born* to Salvation are chiefly meant all the rest of Mankind, who in their Life-time neglect Repentance & the Purification of their Souls, selling like *Esau*, their Birth-right for a Pottage of Lentiles, that is, giving it in Exchange for the Vanities of this World, and must therefore, after their departure hence, remain under God's wrath, and by the long-lasting and terrible Judgments of the next World be humbled and made fit for the Participation of some Enjoyments of the endless Mercies of God, through Christ, the universal Saviour and Reconciler of all fallen Creatures, and thus, in their way, be *regenerated* unto Life after the already glorified *first-born* Children

of God. To the *After-born* belong too, as a Supplement, the fallen Angels, as we have ſhewn above. Although the Phraſe *After-born to Salvation* is not litterally to be met with in the Bible; yet the Thing itſelf is grounded therein. For, if it be true, that at the very laſt Judgment many of the Dead * that are given up by the *Sea*, *Death*, and *Hell*, as Priſons of the firſt Death, will be found written in the Book of Life, and be delivered from the full Power of the ſecond Death; (between whom and the *Firſt-born*, that have Part in the firſt Reſurrection, and are to reign with Chriſt during the bleſſed thouſand Years, or the Day of his glorious Marriage, the Scripture † expreſsly diſtinguiſhes) yea, if it be true, that at laſt will follow a univerſal Reſtoration of all apoſtatized Creatures thro' a general ‡Subjection, ſolemnly promiſed in Scripture; then this muſt be true too, that all theſe together may be juſtly called *After-born unto Salvation*, becauſe they are not of the Number of the *Firſt-born*, but will, a long Time after the Glorification of theſe, be made truly ſubject unto God and Chriſt, and in their Way be born again unto Life eternal.

* *Rev.* xx. 13, 15. compared with 1 *Pet.* iii. 19. *ch.* iv. 9. † *Rev.* xx. 5. compared with *ver.* 12. 13, 15. ‡ 1 *Cor.* xv. 25-28. *Phil.* ii. 10. *Rev.* v. 13.

X. Now, of theſe *After-born* to Salvation there are chiefly two Sorts. For ſome are *After-born out of the firſt Death*; and others *After-born out of the ſecond Death*.

XI. THE *After-born out of the first Death* are, as aforesaid, those Deceased, who, after the blessed thousand Years of Christ's Marriage, at the very last Judgment, will be given up by the *Sea*, *Death* and *Hell*, be found written * in the Book of Life, and so through the endless Mercy of God be saved from the second Death, and from its full Power over them, though the Ideas thereof have been Torment enough to them in the Prisons of the first Death : The Fore-runners of these *After-born* were the Spirits unto whom Christ at his Descension to Hell † preached the Gospel of their Redemption.

* *Rev.* xx. 15. compared with *Hos.* xiii. 14. *Zach.* ix. 11. † 1 *Pet.* iii. 19. *ch.* iv. 6. *Psalm* lxviii. 18.

XII. THE *After-born out of the second Death* are all the rest of Mankind, and the fallen Angels, who, under all the foregoing dreadful Judgments of the first Death did continue in their Wickedness, and therefore must be humbled in the fiery Lake, by the most horrible and consummate Judgments of the second Death, to bow at last every one of them their Knees before * Christ, and so have their Share too in the *eternal* † *Redemption found out by him.*

* *Phil.* ii. 10. compared with *Rev.* v. 13. † *Heb.* ix. 12.

XIII. THAT there may be a difference again between these *After-born out of the second Death*, as to the Time of their Restoration, seems very probable by what is said *Rev.* xx. 10. compared with *ver.* 15. as

alſo *ch.* xxi. 8. For in the firſt Place it is ſaid of ſome that are caſt into the fiery Lake, that with the Devil they ſhall be tormented therein for ever & ever: But in the other two Places, which likewiſe ſpeak of ſuch as will be caſt into the Lake burning with Fire and Brimſtone, we do not find this addition, but it is only ſaid there, that they are *caſt* into the fiery Lake, and that they ſhall have *their Part* therein. This has, without Doubt, a particular Signification, ſince the Holy Ghoſt in the Scriptures neither inſerts nor omits any Thing that is to no Purpoſe.

XIV. THE very laſt of all that will be reſtored are the * *Sinners againſt the Holy Ghoſt*, and the Seducers of the whole Race of Man, to wit, *Lucifer* † *with his Angels*: Theſe will be obliged to remain Priſoners under the divine Wrath, without Remiſſion of Sin, during the whole Eternity or age of Chriſt's Reign with his own in the World to come, and through God's juſt Judgment, ſhall not be reſtored than at that Point of Time, or juſt before it, when the future World is to be changed into that ſtill or ſilent Eternity, wherein *GOD* is to be ‡ *all in all*, after every Thing, in its Order and Harmony, has been ſubdued unto Him by CHRIST.

* *Matth.* xii. 32. † *Rev.* xx. 10. compared with *ch.* xi. 15. *ch.* xxii. 5. ‡ 1 *Cor.* xv. 28.

XV. ALTHOUGH theſe *After-born* to Salvation, who, in due Seaſon, by Chriſt, the univerſal Saviour,

will be delivered both from the firſt and ſecond Death, will alſo, after ſuch Redemption, receive a Bleſſing with * *Eſau*, and partake of ſome Beatitude, which the Scripture deſcribes in this manner, that *they will bow their Knees* † *before Chriſt*; *be ſubject unto* ‡ *Chriſt and God; and praiſe* § *him*; yet they will be excluded to all endleſs Eternity from the aboveſaid Glories, peculiar to the *Firſt-born*, namely, from the *Reigning with Chriſt*, and the *celeſtial* ‖ *Prieſthood*, both during the aforeſaid bleſſed *thouſand Years* and all the ſucceeding *Eternities of Eternities*; and thus in ſome meaſure, undergo an abſolutely endleſs Puniſhment, that is, they will ſuffer *Poenam Damni*, or ſuſtain the Loſs of the quite particular Prerogatives annexed to the *ſpiritual Birth-right*: However ſo that at laſt, having ſufficiently regretted their irrepairable Loſs, they will be very well content with that Share of Salvation which the infinite Grace of God, for Jeſus Chriſt's our univerſal Redeemer's ſake, will give them; rejoice at the far more exceeding weight of Glory of the *Firſt-born*, and to the utmoſt humble themſelves both before them and their Head ¶ Jeſus Chriſt. Now, this entire Deprivation of the Birth-right, together with all the inexpreſſible Pains which they have ſuffered for their ſins, both in the firſt and ſecond Death, will be Puniſhment enough for them: From which eternal Damnation moſt graciouſly keep us, good LORD GOD!

* *Heb.* xii. 16, 17. compared with *Gen* xxvii. 34-40. † *Phillip.* ii. 10. ‡ 1 *Cor.* xv. 28. § *Rev.* v. 13. ‖ *Luke* xiv. 24. ¶ *Rev.* iii. 9.

CHAP. XI.

What the Scripture meaneth by this preſent World, *the* World to come, *and the* ſtill, *or* ſilent Eternity.

I.

THE holy Scripture here and there makes mention of * *this* or *the preſent World*; the † *World to come*; and the ‡ *ſtill* or *that Eternity which God* § *inhabiteth.*

* *Matth.* xii. 32. *ch.* xiii. 40. *Luke* xx. 34. *Gal.* i. 4. *Eph.* i. 21. *ch.* ii. 2. *ch.* vi. 12. *Tit.* ii. 12. †*Matth.* xii. 32. *Luke* xx. 35. *Eph.* i. 21. *Heb.* ii. 5. *ch.* vi. 5. ‡ *Iſa.* xxxii. 17. § *Iſa.* lvii. 15. compared with the Original.

II. By *this World* the Scripture means nothing elſe but this preſent *aiōna*, or *Period of Time*, which, in ſo far as it is called the *wicked World*, had its Beginning with the Apoſtaſy of the Creatures, eſpecially the Fall of our firſt Parents, whereby Sin and Death were introduced into the World; and will laſt to the Coming of Chriſt to judge the Antichriſtian Race both of the Living * and Dead. In this Period of Time that which is Evil always had the Sway and Superiority over that which is Good, and will have it to the Coming † of Chriſt; ſo that we muſt not expect conſtantly better Times, but Things will rather grow worſe ‡ and worſe the more the Coming of the Lord approaches: Howbeit, I will not deny hereby, that before the End of this wicked World there may not be made a good Beginning and Preparation towards a downright

Reformation in God's Church through the Power of the Gospel of the Kingdom of God and Christ to be preached throughout the whole World; (though under many Tribulations and Persecutions) for which, indeed many plain Prophecies in § Scripture afford us good Hopes. But this is certain, that there will not be a thorough Reformation before *the Coming of the Son of Man:* And the Reason for it is this, Because the Devil is the God or Prince of this ‖ World, and consequently worketh in the ¶ Children of Disobedience, who always were the most numerous in the World, and will be so until the Day of the Lord, but then, and not before, the Power of the Devil, and the Antichristian Kingdom of the Beast and the false Prophet, will have an End, according to the plain Testimonies of ** Scripture. This *aiôn*, or Period of Time, is again subdivided by the holy Scripture into two special *aiônas* or *Worlds;* viz. into the *wicked World before the Flood*, or into the †† *old World*, and into the ‡‡ *present wicked World*, or the Age of the World *after the Flood*, under the four Empires represented by the four Beasts in *Daniel's* Prophecy, which began soon after the Deluge, and will, as aforesaid, end at the §§ Coming of Christ.

* *Dan.* vii. 26, 27. 2 *Thess.* ii. 8. compared wtih *Rev.* xix. 11, 20, 21. *Matth.* xiii. 40, 41, 42. † *Rev.* xiii. 6, seqq. ‡ *Matth* xxiv. 37. 38, 39. *It.* 21. seqq. *Rev.* iii. 10 *ch.* vi. 11. *ch.* xii. 12. § *Zach.* xiv. 7. *Rev.* xviii. 1, 2, seqq. *ch.* xix. 1, seq. compared with *Matth.* xxiv. 14 *Rev.* x. 11. *ch.* xi. 1, 2, 3, seq. ‖ *John* xiv. 30. *Luke* iv. 6. 2 *Cor.* iv. 4. *Eph.* vi. 12.

¶ *Eph.* ii. 2. ** 2 *Theſſ.* ii. 8. *Rev.* xix. 20, 21. †† 2 *Pet.* ii. 5. *ch.* iii. 6. ‡‡ *Gal.* i. 4. *Matth.* xiii. 40. §§ *Dan.* ii. 34, 44. *ch.* vii. 12, 13, 14, 26, 29.

III. By the *World to come* the holy Scripture does not properly and altogether underſtand an endleſs Eternity, but thoſe *aiönas*, or long-laſting Periods of Time, which, although they exiſt already, with reſpect to Chriſt and the Saints received by him into Glory, yet the full Manifeſtation thereof is to ſucceed the Period of this preſent wicked World, and will only begin with the Coming of Chriſt and the Commencement of his glorious * Kingdom, reaching to that Point of Time when both the firſt and ſecond Death will be entirely aboliſhed, and Chriſt, after all Things (nothing excepted but his heavenly Father) have been put † in Subjection under him, ſhall deliver up the Kingdom, or the whole reſtored Creation, that has been hitherto under his Government, to God ‡ his Father, and himſelf be ſubject to Him who put all Things under him, that *God may be all in all.* In theſe Periods of Time the Good, to wit, Chriſt with his firſt-born Brethren, as Kings and Prieſts, will forever, and without Interruption, rule § over the Bad, as his and their Enemies, and effect the entire *Reſtoration of all Things*, that is, *ſubdue* ‖ *all Things* unto himſelf and his heavenly Father, and bring them again into that Harmony and Order wherein in the ¶ Beginning every Thing was created. Now, to theſe Periods of Time of the holy and righteous World to come, and to its Manifeſtation, belong, *Firſt*, The ** *thouſand*

Years of Chriſt's Marriage-Day, during which Time there will yet be on Earth †† both *good* and *bad Men*, but the firſt will rule ‡‡ and have the Superiority over the latter, becauſe Satan will then be bound and caſt into the §§ bottomleſs Pit, and not be let looſe again till after the Expiration of the thouſand Years, for a very ſhort Time, and not ſo as to get anew the Dominion in the World, but only to harden, through a juſt Judgment of God, the unbelieving Race of *Gog* and *Magog*, who heretofore, by the cleareſt divine Light, could not be brought to believe in God with all their Hearts, that therefore now they may gather themſelves together to Battle againſt the Army of the Saints, and thereby, with Satan bring upon themthemſelves their final Judgment and ||| deſtruction. To the *next World* belong likewiſe, and indeed, particularly, all the other *aionas ton aionon*, or *many long-laſting Periods of Time*, which are to ſucceed the mentioned thouſand Years, and will reach to the Point of Time, when Chriſt, after the giving up of the Kingdom to his Father, be himſelf ſubject to Him; during which Periods all Enemies of Chriſt will be baniſhed into the fiery Lake, but all the reſt of the Creatures, *viz.* Heaven and Earth, with all their Hoſts, every one according to their Nature and Degree, will be entirely renewed ¶¶ and glorified. What has been ſaid a little before, that at the Time of the future thouſand Years there will be yet bad Men on Earth, is meant of ſuch bad ones, who, at the Beginning of the thouſand Years, are not yet come to the Pitch of an Antichriſ-

tian Wickedneſs, nor have filled the Meaſure of their Sins, but are in ſuch a Situation that Hopes may be had for their Converſion, GOD leaving them conſequently Time to repent. For the reſt of the Wicked, who before the thouſand Years have filled the Meaſure of their Sins, and attained to an Antichriſtian Degree of Iniquity, will be altogether deſtroyed and rooted out from *** the face of the Earth by the Judgment preceding the mentioned thouſand Years.

* *Rev.* xi. 15, 16, 17, 18, 19. *ch.* xii. 10. compared with *Dan* vii. 14, 26, 27. † *Heb.* ii. 8. ‡ 1 *Cor.* xv. 24 28 § *Rev* xi. 15 *ch.* v. 10. *ch.* xxii. 5. *Dan.* vii. 18, 27. ‖ 1 *Cor* xv. 28. *Phillip.* ii. 10, 11. *Acts* iii. 21. ¶ *Gen.* i. 31. ** *Rev* xx. 4, 5, 6. compared with *ch.* xix. 7. †† *Rev.* xx. 8. ‡‡ *Dan.* vii. 27. §§ *Rev* xx. 1, 2, 3. ‖‖ *Ib. ver.* 9. *Ezek.* xxxviii. 22. ¶¶ *Rev.* xxi. 1, ſeqq. *** *Rev.* xi. 18. *ch.* xix. 20, 21. *Matth.* xiii. 41, *&c.*

IV. By the *ſtill*, or abſolutely *endleſs Eternity*, wherein God * dwelleth, is meant in holy Scripture that abſolutely *endleſs and eternal Duration of the uncreated Divine Being, and the moſt perfect and unvariable Beatitude that is therein*: Which, with reſpect to God has been without Beginning, from all inconceivable Eternity, and ſtill is, going through all created Eternities, both of this and the next World, yea, being their Source and Principle; but with reſpect to the Creatures, it will not manifeſt itſelf in the perfecteſt manner till at that Point of the created Eternities, when Chriſt, after the entire Reſtoration of all Things, will

give up the Kingdom to his heavenly † Father, and be ſubject to Him who put all Things under him, that God may be *all in all.* In this, with reſpect to the Creatures, manifeſted *ſtill Eternity*, which will, as it were, ſwallow up the future World, and wherein God alone is to reign in that true Order as is moſt deſirable to him, there will be no more ſenſible Knowledge nor hearing of that what is called *Devil, Sin, Death, Wrath,* or *Hell,* than it was known or heard of when all Creatures were yet hid in the eternal creating Power of the everlaſting God, or when in the Beginning of the Creation they were yet altogether *very good*; becauſe, every thing that is diabolical, to wit, Sin, and the firſt and ſecond Death following it, will be in the moſt conſummate manner ſwallowed up in Victory, and ‡ entirely deſtroyed, and the whole Creation moſt perfectly delivered from all Evil: Since now the Kingdom, and the Power, and the Glory, is his to whom it belongs, for ever and ever. Amen!

* *Iſa.* lvii. 15. † 1 *Cor.* xv. 24, 25, 26, 27, 28. ‡ *Ibid. ver.* 54, 55, 56. compared with *ver.* 26.

V. By this we may ſee, that the divine *Subjection* of the Son of God, following upon the next World, and belonging to the ſtill Eternity, will by no means leſſen the Glory of Chriſt and his Saints, but will rather be an Occaſion of ſomething much more excellent and glorious than his former glorious Reign, as well during the thouſand Years, as in the ſucceeding Eternities of Eternities. For as long as theſe are to laſt, ſo long will always be Sin, or at leaſt Imperfection, in

many Creatures, which at this Time will not yet be fit in general to be ruled immediately by God, and therefore muſt be governed by Mediators. But when the Son of God will deliver up the Kingdom to his Father, and himſelf be ſubject to Him that put all Things under him, then will neither Sin nor Imperfection more be found in any Creature; but they will be as immediately governed by God as the humanity of Jeſus Chriſt is governed by the Godhead, every one according to its Nature; and therefore there will be no further need of any Government by Mediators, the Deſign whereof had been merely * this, that *all Things might be ſubdued unto Chriſt, and under him unto God.* Now, when this Deſign will be completely obtained, then will alſo ceaſe the Means ordered for the Obtaining of it, *viz.* the particular Sort of Government of Chriſt and his Saints, during the thouſand Years and the Eternities of Eternities; but the Glory itſelf of Chriſt and of his Saints in the *future univerſal Subjection in the ſtill Eternity*, will be without End.

* 1 *Cor.* xv. 24, 25, ſeqq. *Phil.* ii. 10, 11.

VI. Whosoever rightly looks into and well underſtands this Miſtery of the Difference between *this World*, the *next World*, and the *ſtill* or abſolutely *endleſs Eternity*, to him the Center of the holy Scriptures, and of all the Prophecies contained therein, are open; becauſe they are partly fulfilled in this World, partly in the future World, and will partly be fulfilled in the ſtill Eternity, in ſo far as there is a Difference between it and the World to come.

VII. From this Principle we may alſo very eaſily and with the greateſt Importance anſwer to the objection that is made againſt the *general Reſtoration* from *Matth.* xii. 31, 32. It is indeed true, that all manner of Sin and Blaſphemy ſhall be forgiven unto Men, but the Sinners againſt the Holy Ghoſt ſhall have no Remiſſion of Sin, neither in this World, nor in the World to come, but are in Danger of eternal Damnation, according to * St. *Mark.* By the World to come is in the firſt mentioned Place without Doubt meant the Beginning of the next World, or the Time from the Commencement of the Thouſand Years to the very laſt Judgment: For within this Time not only many thouſand Millions of wicked Men will be converted to God, and receive Forgivneſs of their Sins; but alſo many † of thoſe that have been lying in the *Sea*, in *Death*, and in *Hell*, as miſerable Priſons of the firſt Death, will at laſt, at the Opening of the Books of Judgment, be found written in the Book of Life, and thus obtain Remiſſion of their Sins, and be delivered from the full Power of the ſecond Death; ſo that the Friends of God, whom perhaps they have obliged here in this World through many Benefactions, will, according to our Saviour's ‡ true World, *receive them into their everlaſting Habitations*, after they have been as unjuſt Stewards put out of their Office, and have *failed* a long Time; but the Sinners againſt the Holy Ghoſt, that is, the profeſſed Enemies of Chriſt and his Believers, and among thoſe particularly the blaſpheming *Beaſt* and *falſe Prophet*, who in this World have been for ever afflicting Chriſt and his

Own, will then, in Virtue of Gods moſt holy Juſtice, be treated in the very ſame manner as they have treated Chriſt and his Believers here, that is, they will as accuſed, be caſt into the ſulphureous Lake of Eternal hell fire, partly before & partly after the thouſand years, without any Grace or Mercy; and conſequently will obtain no Forgivneſs of their Sins, but be obliged fully to ſuffer what their Deeds deſerve, as the Scripture § plainly teſtifies. But it does by no means follow from hence, that therefore theſe Sinners cannot obtain Remiſſion of their Sins, nor be at laſt alſo cleanſed from them, and thus in Truth made ſubject unto CHRIST and GOD, after the Expiration of the Eternities of Eternities ſucceeding the thouſand Years and belonging to the future World when ſuch Sinners, together with all other rebellious Creatures, have been ſufficiently puniſhed for their Wickedneſs in the infernal Lake of Fire and Brimſtone, and now, inſtead of contradicting Chriſt in a preſumptious ‖ manner, as they did not only in this World but even in the Day of Judgment, moſt humbly bow their ¶ Knees before him. See concerning this, the XIVth Paragraph of the preceeding Chapter.

* *Mark* iii. 29. † *Rev.* xx. 13, 15. compared with *Hoſ.* xii. 14. *Zach.* ix. 11. 1 *Corinth.* iii. 15. ‡ *Luke* xvi. 9. § *Matth.* xxv. 41, ſeqq. *Rev.* xix. 20, *ch.* xx. 15. *ch.* xxi. 8. ‖ *Matth.* xxv. 44. *ch.* vii. 22. ¶ *Phil.* ii. 10, 11. 1 *Cor.* xv. 25-28.

CHAP. XII.

Containing the clearest Sentences of the holy Scripture which treat of the general Restoration of all Men and corrupt Creatures.

I.

AS the Center of the whole Bible, whereat all its Contents aim, is this, *That by GOD in the Beginning every thing was created very good; and that by CHRIST, the heavenly Wisdom, through whom all Things were created, all whatsoever is corrupted through Sin, must at last be made good again;* so may any one whose Eyes are opened to see clearly into this Point, find a great many Testimonies of this eternal Truth both in the Books of the Old and New Testament. But we will for our present Purpose only alledge some of the plainest Sentences, *viz.*

FIRST,

Some very plain Texts of Scripture treating of the final Restoration of all corrupt Men.

Rom. v. 18, 19, 20, 21.

Therefore as by the Offence of one *Judgment came upon* all Men *to Condemnation: even so by the Righteousness of* one, *the free Gift came upon* all Men *unto Justification of Life. For as by* one *Man's Disobedience* many *were made (or represented) Sinners; so by the Obedience of* one *shall (the same)* many *be made (or represented) righteous. Moreover, the Law entered that the Offence might abound. But where Sin abounded,* Grace did much more abound; *that,* as Sin has Reigned *unto Death,* even so might

Grace reign *through Righteouſneſs unto eternal Life, by Jeſus Chriſt our Lord.*

In the ſame Epiſtle, Ch. xi. 32.

God hath concluded them all *(viz.* Men, *or, ſhut them all up together) in Unbelief, that he might have Mercy upon* all, *viz* Men.

1 Cor. xv. 22, 23.

As in Adam all *die, even ſo in Chriſt ſhall* all *be made alive. But every Man in his own (or in his particular) Order.*

THOSE Texts of Scripture moſt evidently ſhew and foretel us, that as really as Sin and Condemnation is come upon and entered into all Men, even ſo really and certainly will alſo by Chriſt come again into all corrupt Men Righteouſneſs and Life, *viz.* that true *Life of God* which alone is the real Life of Men; and that they ſhall altogether at laſt even ſo actually enjoy the Mercy of God, as actually and truly as they have been every one of them concluded under Sin and Unbelief. In ſhort, That as Sin hath reigned in and unto Death; even ſo ſhall Grace reign through Righteouſneſs unto eternal Life, by Jeſus Chriſt. Now, Sin has reigned in ſuch a manner, that it has actually made all Men its Subjects, and brought Death upon them, howbeit the one in a greater Degree than the other: Therefore muſt, without Contradiction, Grace alſo reign in ſuch a manner as to bring all Men again to its Obedience, and conſequently to reſtore in them Righteouſneſs and eternal Life. And indeed, ſo much the more, becauſe it is expreſsly ſaid, that Grace is

not only to abound as much as Sin, but even to *abound much more* than Sin. But how can Grace be said to abound much more than Sin, if according to the common Hypothesis, we avow on the one hand, that it is able to justify and save *all* Men, but on the other hand deny that it will actually justify & save *all* Men? For Sin was not only able to make *all* Men unrighteous, and to bring Death upon them, but it has actually made them *all* in general unrighteous, and brought Death upon them.

1 Tim. iv. 10.

God is a Saviour of all Men, *specially of those that believe.*

As really, now, as the Believers are delivered from Sin and Death by this universal Saviour; so really and certainly must also all the rest of Mankind finally be delivered therefrom, since otherwise God and Christ would be but a titular and no true and actual Saviour of all the rest of Men: Since it is not only requisite that a Saviour and Redeemer pay the Ransom for the Prisoners, but that he also set them actually free from their Imprisonment. See of the VIth Chapter the third and following Paragraphs.

John xii. 31, 32. compared with *ver.* 28, 29, 30.

Now is the Judgment of this World: (or, now Sentence passeth on this World, and it is as it were condemned together with its Prince) now shall the Prince of this World be cast out. *And* I, *if I be lifted up from the Earth*, will draw all Men unto me.

HERE again is incontestably shewn, that a little before our Saviour's Passion, it had been firmly decreed

in Heaven by an irrevocable Sentence paſſed upon this World, that the ſure Fruits and Effects of the Sufferings and Death of Chriſt ſhould be this, That Satan, or the Prince of this World, ſhould be entirely diveſted and caſt out of his pretended ungodly Sovereignty over Mankind; and that on the contrary, Chriſt lifted-up or crucified ſhould at laſt actually *draw all Men*, who before had been ſubject to the Devil, *unto himſelf*, and thus of Neceſſity bring them again into their right Order and Subjection under God.

Luke xxiii. 34.

Jeſus ſaid, Father, forgive them; for they know not what they do.

John xi. 41, 42.

Father, I thank thee, that thou haſt heard me; but I know that thou heareſt me always.

In the firſt of theſe Sentences Chriſt prays for the worſt of Villains under the Sun, namely for his Perſecutors & thoſe that crucified him, and conſequently for all ſuch too as have crucified him in his faithful Members from the Beginning of the World, ſtill crucify and perſecute him, and will continue ſo to do to the End of this World, of which Sort are likewiſe, and indeed moſt particularly, all Sinners againſt the Holy Ghoſt, of whom there were many amongſt the Enemies of Chriſt at the Time of his perſonal Crucifixion. Now, his Prayer is this, that the heavenly Father will really forgive them their Sins, or, that he will once again bring them into that right Order of Repentance and Faith, wherein their Sins may be forgiven them. And that this Prayer and Interceſſion of Chriſt, as well as all others which he ever made and ſtill does make

muſt at laſt be fully heard and granted, our dear Saviour once for all aſſures us in the ſecond Sentence taken from *John.* xi.

Matth. vi. 13.

Deliver us from Evil. *For thine is the Kingdom, and the Power, and the Glory, for ever.* Amen.

AMONG the moſt evident Proofs of the bleſſed general Reſtoration of all Mankind, we may alſo with very good Reaſon reckon the myſterious Prayer of our Lord, eſpecially the juſt now mentioned laſt Petition of it. For this is indiſputably true, that the LORD has obliged us to pray therein for all Men without the leaſt Exception. But what is it that we are to deſire for them? That his Name may be ſanctified by them; his Kingdom come into them; and his Will be done by and through them, &c. but eſpecially, that he may deliver every one of them *from Evil*, that is, actually free them from Sin and the Power of the Devil, or from all Pain and Woe following upon Sin both in this and the next World: In ſhort, that God may, through Jeſus Chriſt, the univerſal Saviour, in general convert, juſtify, and ſave them. And indeed, all for this Reaſon, as the Concluſion ſhews, becauſe the Kingdom, or Sovereignty over all Mankind, belongs by no means to the Devil, but ſolely to our dear Lord God; and ſince he alone has the Power and is able actually to perform this; and laſtly, becauſe to him alone and to no other Being, will be for ever given and attributed the Glory and Honour for the Execution of this great Work, ſo that all Creatures will bleſs and praiſe him for it to all Eternity. See *Pſ.*

cxlv. 10, 11. *Pſ.* cl. 6. *Rev.* v. 13. You will ſay, It is true enough that in the Lord's Prayer we pray that God may convert and ſave all Men, without any exception at all, but that does not argue that with reſpect to all Men this will be really done, becauſe the greateſt Part of them fruſtrate on themſelves the Effect of this Prayer by their own conſtant Impenitence. But hear, ye that make this Objection, Pray, what then is the Meaning of the Word *Amen*, which as a Seal, we are obliged to put upon this moſt excellent Prayer? Is it not ſo much to ſay as, *Verily, ſo be it!* And muſt not therefore all the Petitions of the Lord's Prayer, but eſpecially the laſt, with reſpect to every individual Man, at laſt be certainly granted, as ſurely as the Children of God pray for and deſire the good Things expreſſed therein according to the earneſt Will of GOD, and as they cannot pray in vain; which, that by no means we may doubt of it, Chriſt has likewiſe more than once moſt ſolemnly aſſured us of all the prayers of his faithful Chriſtians agreeing with this prayer of their Lord, *John* xiv. 13, 14. *ch.* xvi. 23, compared with 1 *John* v. 14, 15. From whence infallibly follows, that, although many thouſands of Men hinder the Efficacy of this Prayer on themſelves in this World, and become a Prey to the Jaws of Hell, yet they will not be able to hinder it for ever and to all endleſs Eternity. That what is Good will at laſt ſurely conquer that what is Evil. God will at laſt know to make thoſe a Will who at preſent are unwilling to be converted to him, ſo that ſuch prodigal Sons through God's Grace will be glad to return to their

Father's Houſe, after they have long enough taſted the Huſks of the fiery Lake; if it be never ſo long before it is brought about. But if this was an unqueſtionable Truth, that moſt Men will remain diſtant from God, and fruſtrate on themſelves the granting of this Prayer, to all endleſs Eternity, as our Adverſaries pretend, then Chriſt would have taught us to pray not only wavering or double-minded, but even in Unbelief and lying, and conſequently ſuch a Kind of Prayer which the Spirit of Chriſt abſolutely rejects and condemns, *James* i. 6, 7. compared with 1 *Tim.* ii. 8. Namely, he would have earneſtly commanded us to pray for all Men, without Exception, that God might at laſt convert and ſave them, and always to add *Amen!* to the End that we might by no means doubt but that this our Prayer of univerſal Love would be heard, (which univerſal Love, that is to extend itſelf even to the worſt of Enemies, and from which this Prayer is to flow, our Saviour inculcates a little before the inſtruction in the Duty of Prayer, viz. *Matth.* v. 44, ſeqq.) though nevertheleſs it was already decreed by God from all Eternity, and we were alſo obliged to believe it as a Truth, that the greateſt Part of Men, of whom he had foreſeen that during this ſhort Life-time they would remain in Unbelief, and hinder on themſelves the Efficacy of this Prayer, ſhould therefore not only be greatly puniſhed in the next World (which is true) but that they alſo ſhould for ever and without End remain in the Power of Sin and the Devil, and never be converted. But, be it far from all Believers to impute ſuch a Blaſphemy to their Redeemer, to have taught them

with a feigned Faith to pray for Things which they think can never be done, and which at the Bottom they do not believe. May the Lord rebuke thee, Satan, for endeavouring to make God's Children believe such a Calumny againſt their gracious GOD and dear Redeemer.

To the Texts of Scripture, which prove the Reſtoration of all fallen Men, may be very reaſonably reckoned too thoſe that treat of *God's univerſal Love* towards all Men, of *his earneſt Will* to have them ſaved in general, and without the leaſt Exception; as alſo thoſe that ſpeak of *univerſal Redemption*, &c. for Inſtance, *Ezek.* xviii. 23. *ch.* xxxiii. 11. *Matthew* xviii. 11. *John.* i. 29. *ch.* iii. 16, 17. 1 *Tim.* ii. 4, 5, 6. 2 *Pet.* ii. 1. *ch.* iii. 9. 1 *John* ii. 2, *&c.* Since from theſe important Articles of Faith we may for certain infer the actual Reſtoration of all loſt Men; becauſe it is impoſſible for God to will any thing in vain to all endleſs Eternity; and it is abſolutely falſe, and the utmoſt Derogation of Chriſt's Redemption, to pretend, that he ſhould have ſhed his moſt precious divine Blood quite in vain and without the leaſt bleſſed Effect for but one of his Creatures. See above Chap. III. and IV. Not to mention, that God has alſo moſt plainly foretold, that the Condition of Salvation, *viz.* Righteouſneſs flowing from Repentance and Faith, unto which Salvation is infalliably annexed, ſhall at laſt be fulfilled with reſpect to all Men, who by *Adam's* Sin are become unrighteous, as has been ſhewn above from *Rom.* v, 19, *ſeqq.* To the Arguments for the Reſtoration of

all fallen Men, belong alſo, with good Reaſon, the Places of Scripture that treat either of a paſt or future *Deliverance of ſome Souls out of a middle State of Pain*, which is owned by many who oppoſe the entire and general Reſtoration, for Inſtance, 1 *Pet.* iii. 19. *ch.* iv. 6. *Eph.* iv. 8, 9. *Pſ.* lxviii. 18. 1 *Cor.* iii. 15. *Luke* xvi. 9. *Rev.* xx. 13, 15. compared with *Hoſ.* xiii. 14. *Zach.* ix. 11. 2 *Sam.* ii. 6. *Rev.* i. 18, &c. For thoſe who underſtand the juſt now quoted Texts of a Deliverance from a middle State, which they allow of, as aforeſaid, when at the ſame time they deny the entire Reſtoration of all Men out of the fiery Lake, thoſe People, I ſay, muſt at leaſt grant us ſo much, that from the Redemption out of a middling painful State, we may with ſome Probability conclude the Redemption of ſuch as are caſt into the fiery lake, or loweſt hell. But whoſoever pondereth, that with God there is no Reſpect of Perſons, will eaſily conceive, that our Concluſion is not only probable, but moſt true and juſt: For why ſhould God, who is no Reſpecter of Perſons, neither in the Execution of his Juſtice nor in that of his Mercy, by CHRIST deliver ſome from a painful Condition, and not others at laſt too? It is enough that he puniſhes ſome ſeverer and longer than others, which muſt be, on account of his moſt holy Juſtice; becauſe ſome have ſinned more than others.

SECONDLY,

Plain Texts of Scripture, treating of the final Reſtoration of all corrupt Creatures, and conſequently not only of Men, but likewiſe of the fallen Angels, *(aiming at*

leaſt plainly at the latter) which in the Beginning were of the Number of the principal Creatures of God.

Pſalm cxlv. 9.

The LORD is good to all, *and his tender Mercies are over* all his Works.

Wiſd. xi. 24, 25. Ch. xii. 1.

Thou haſt Mercy upon all; *for thou canſt do all Things, and winkeſt at the Sins of Men: becauſe they ſhould amend. For* thou loveſt all Things that are, and abhorreſt nothing which thou haſt made: for never wouldſt thou have made any thing, if thou hadſt hated it. *For* thine incorruptible Spirit is in all Things.

Rev. iv. 11.

Thou art worthy, O Lord, to receive Glory, and Honour, and Power: for thou haſt created all Things, and for thy Pleaſure they are, and were created.

In theſe Paſſages we are plainly told, that the Mercy of God, or his tender Love, does not only extend itſelf to Men, but univerſally towards all divine Creatures, that through the Will of God have their Being, and want that Mercy he had on them, and conſequently alſo towards the fallen Angels, as far as they are Creatures of God; which tender Love of God muſt neceſſarily effect at laſt the Reſtoration of all corrupt Creatures, for it is no faint but an almighty Love.

Rom. xi. 36.

Out of Him, (God) *and through Him, and into Him, are* all Things: *to Him be Glory for ever. Amen.*

THUS this important Text may be very well rendered. Now, if *all things* (to which indisputably belong as well all fallen Angels as corrupt Men) that are come forth out of GOD, who is Love essentially, or out of his everlasting creating Power, and are upheld by him, shall return into the same GOD of Love, or be pervaded and quite swallowed up by his loving Spirit, what, then, will become of Sin, which in some measure separates God and the Creature, and the Unhappiness hanging together with it? Will it not of Necessity by this returning or Reflux of the Creatures into God (however without derogating of the true Difference between the Being of the Creator and that of the Creatures) be lost and entirely abolished?

Col. i. 16-20.

By him (JESUS CHRIST, the only-begotten Son of God) *were* all Things *created that are* in Heaven *and that are* in Earth, *visible and invisible, whether they be Thrones or Dominions, or Principalities or Powers:* all Things were created by him and for him. *And he is before all Things, and by him all Things consist. And he is the Head of the Body, of the Church: who is the Beginning, the First-born from the Dead; that in all Things he might have the Pre-eminence. For it pleased the Father, that in him should all Fulness dwell. And (having made Peace through the Blood of his Cross) by him* to reconcile all Things *unto himself, by him, I say,* whether they be Things in Earth, or Things in Heaven.

This Passage teaches us the Extent of the Reconciliation made by Christ, namely, that it extends itself

over the whole Creation. Therefore the fallen Angels must also necessarily have their Share in it, for they do incontestably belong to the *invisible Things* created by Christ, and consequently to *all Things*, or the *Things in Heaven* reconciled by him. And though it is true, that this Reconciliation chiefly concerns corrupt Men and Angels, that through Sin are separated from God, nevertheless all the rest of the Creatures partake of and are benefitted by it: It affords, for Instance, Matter of much Joy to the holy Angels, when by Virtue of this Reconciliation, the apostatized Creatures are converted to GOD, and thereby anew received into the Communion and Friendship of these holy Spirits, *Luke* xv. 10. 1 *Pet.* i. 12. *Heb.* xii. 22. It will also be by the Energy of this Reconciliation that in Time to come the Curse, which through Sin was brought upon the Creation, and has mixed itself with it, (*Gen* iii. 17. *Rom.* viii. 20, 21, 22.) will be entirely removed from all the rest of the Creatures.

Ephes. i. 9, 10.

God *has made known unto us the Mistery of his Will, according to his good Pleasure, which he hath purposed in himself: that in the Dispensation of the Fulness of Times, he might gather together* all Things *in Christ, both which are* in Heaven, *(or in the Heavens) and which are on Earth: even in him.*

THIS is another plain Testimony of the blessed Restoration of all through Sin corrupt and rebellious Creatures, under Christ their true and lawful Head; and by the *Things in Heaven*, which are to be gathered together in Christ, or subdued again under him, as

their Chief, no other Creatures than the fallen Angels can be meant, which alſo in ſeveral other Places in the holy Scriptures are expreſsly reckoned amongſt the *Things in the Heavens*, *Rev.* xii. 7. *Eph.* vi. 12. *ch.* ii. 2. ſince they were not only formerly celeſtial Creatures, but have even to this Day their Seat in a certain Part of the Heavens, *viz.* in the Air; which Place they will not loſe till juſt before the bleſſed Millenary, when they will be thrown down from Heaven to the Earth, from thence into the bottomleſs Pit, and finally into the fiery Lake. See *Rev.* xii. 7, 8, 9. compared with *Epheſ.* ii. 2. *Rev.* xx. 3, 10.

Heb. xi. 8.

In that he (God) *put* all *in Subjection under him* (Chriſt) *he* left nothing that is not put under him. *But now we ſee not yet all Things put under him.*

1 Cor. xv. 25-28.

For he (Chriſt) *muſt reign, till he hath put* all Enemies *under his Feet. The* laſt Enemy that ſhall be deſtroyed is Death. *For he* (God the Father) *hath* put all Things *under his Feet; but when he ſaith, all Things are put under him, it is manifeſt, that he is excepted which did put all Things under him. And when* all things ſhall be ſubdued unto him, *then ſhall* the Son alſo himſelf be ſubject *unto Him that put all Things under him*, that God may be all in all.

HERE we have two more unexceptionable Evidences, that *all Things* that were created by Chriſt, ſhall be made ſubject unto him, and indeed ſo ſubject, that all Things will be put under him in that true Order

in which God in the Beginning created them: For this is the Import of the original Word *upotāſſein*. But that is by no means the true Order of the Creatures to live in Sin, which is altogether *ataxia*, or *Diſorder*, and conſequently to lie under the Wrath of God, and in the fiery Lake, or ſecond Death. In ſhort, it is to be ſuch a Subjection, wherewith *Death* (as is expreſsly added) that is, all what may be called by that Name, and therefore not only the *firſt* but in particular the *ſecond Death* or *fiery Lake*, and conſequently Sin, as the Sting of Death (1 *Cor.* xv. 54, 55, 56.) will be entirely *aboliſhed*, deſtroyed, and ſwallowed up in Victory; ſuch a Subjection as will be that of Chriſt's humanity, with his Saints under God; yea, ſuch a Subjection, according to which God, who is to be *all* in *all Things*, may be *all* too in thoſe Creatures that before had been Enemies of Chriſt and lying in the fiery Lake; becauſe the Expreſſion of *God's being all in the Creatures*, neceſſarily implies a perfect Happineſs, and ſhews, that the whole Being of the Creatures made ſubject unto God and Chriſt, will be thus pervaded by God's Spirit, and as one might ſay, deified, that God with them, and they with God, in a manner *will be but one Spirit*, as the holy Scripture expreſsly ſaith of ſuch as *are joined unto the Lord*, or are ſubject unto him in Truth, 1 *Cor.* vi. 17 compared with *John* xvii. 21, 22, 23. But this can impoſſibly be as long as the Creatures remain in Sin and Death; for all that Time they are forſaken of God, and ſeparated from him, which will be the higheſt Degree of Puniſhment in Hell. Now

if it is true, that all Creatures, and consequently also the Enemies of Christ that are cast into the fiery Lake, will be brought to the just now described Subjection wherein God will be all in all; then is and remaineth also this true, that Sin and all Pain following it, which is found in the Creatures, and of Course the fiery Lake too, must at last be altogether annihilated, because without such an Annihilation God cannot be all in all. If any one would object here, that the present forced *Subjection* of the Devils under Christ and his People, mentioned *Luke* x. 17, 20. is likewise expressed by the Word *upotáſſeſthia*, or *to be subordinate*; and that from hence appears, that, according to the Holy Ghost's Judgment, this is the right Subjection and Subordination of evil Spirits and damned Men, and that consequently there is no Occasion to interpret the Places *Heb.* ii. 8. and 1 *Cor.* xv. 25–28. of a different Sort of Subjection of the Damned: To this I answer, That we must make a Distinction between the *commenced* and the *accomplished* or *perfect* Subjection of the apostatized Creatures. It is indeed in some measure already the right Subjection or Subordination of evil Spirits and Men when they are in such a manner overcome by the power of the Spirit of Christ and his Believers, that they are obliged to begin outwardly to bow under them, and to shew them a forced Obedience. But it is false that this should be that *perfect* Subjection which God requires of the Creatures, of which they are indisputably too; since it is only a *commenced* Subjection and will make Way for that finally *perfect* & *accomplished* Subordination, which according to our

Saviour's own Words, is this, when the Creatures *worſhip God in Spirit and in Truth*, and ſo are not ſubject unto him in a forced and affected manner, but willingly and gladly: For ſuch and no other Worſhippers and Subjects God ſeeketh, *John* iv. 23. compared with *Matth.* iv. 10. It is evident, now, that *Luke* x. 17, 20. the Queſtion is only of a *commenced* Subjection, which makes that which is Evil begin to bow a little under that which is Good, though at the ſame time the Evil in itſelf continues to be Evil; whereas *Heb.* ii. 8. and particularly 1 *Cor.* xv. 25 28. it is ſpoke not of a merely begun but *conſummate* Subjection or Subordination of all Creatures, and therefore alſo of the fallen Angels and damned Men, as I have ſhewn above from the Import of the Phraſe of *God's being all in the Creatures.*

Phil. ii. 9, 10, 11.

God hath highly exalted Him, (Chriſt) *and given him a Name which is above every Name, that at the Name of Jeſus* every Knee ſhould bow, of Things in Heaven *and* Things in Earth, *and* Things under the Earth. And that every Tongue ſhould confeſs, that Jeſus Chriſt is LORD, to the Glory of GOD the Father.

Rev. v. 13.

And every Creature *which is* in Heaven, *and* on Earth, *and* under the Earth, *and ſuch as are in the Sea, and* all that are in them, *heard I, ſaying, Bleſſing, and Honour, and Glory, and Power, be unto him that ſitteth upon the Throne, and unto the Lamb for ever and ever.*

Pſalm cxlv. 10.

All thy Works ſhall praiſe thee, *O Lord, and thy Saints ſhall bleſs thee.*

Pſalm cl. 6.

Let every thing that hath Breath, *praiſe the Lord, (or properly,* Every thing that hath Breath, will praiſe the Lord) *Hallelujah.*

THESE Sentences again afford us a fine Explanation of the above deſcribed general Subjection of all Creatures, according to which every Creature, or work of God, and conſequently alſo *Lucifer* with all his Angels, ſhall acknowledge Chriſt for their Lord, and bleſs God, and praiſe him, which cannot be as long as the Creatures are in a ſtate of Condemnation, wicked, and Enemies of God.

1 John iii. 8.

For this Purpoſe the Son of God was manifeſted, that he might deſtroy the Works of the Devil.

WHATSOEVER, therefore, is a Work of the Devil, and belongs to the Serpent's Head, or to that by him through Self-will eſtabliſhed Government, in Oppoſition to the Kingdom of God, muſt actually be deſtroyed by the Son of God: For that is his Office. Now is Sin in all Creatures, as well in *Lucifer* himſelf and his Angels, as in Man ſeduced by him, not a Work of God, but of the Devil, (and belongs to the helliſh Serpent's Head) which *Lucifer*, by the turning away of his Will from God, and thus becoming a Devil, has firſt brought into himſelf and the reſt of the rebellious Angels, and afterwards alſo in Man: Therefore muſt Chriſt at laſt in all Creatures, as well

apoſtate Angels as fallen Men, deſtroy and entirely annihilate Sin, together with Death, and all Unhappineſs as its Reward. For if he was not to do this in *all* fallen Creatures, he would not deſtroy *all* the Works of the Devil, but leave many ſatanical Works undeſtroyed, and conſequently he would not completely execute his Office; but be it far from us to think thus of him. For Chriſt muſt, as above ſaid, *bruiſe the Serpent's Head*, Gen. iii. 15. and in an unlimited manner *aboliſh*, or undo Sin, for which purpoſe he did make a Sacrifice of himſelf, according to *Heb.* ix. 26. After which Bruiſing of the Serpent's Head, and Aboliſhing of Sin, no other but altogether holy Angels and righteous Men will remain, in whom *God may be all.*

Rev. xxi. 5.

And he that ſat upon the Throne, ſaid, Behold, I make all Things new. *And he ſaid unto me, Write: for theſe Words are faithful and true.*

THIS Promiſe is adapted to what we read *Gen.* i. 31. and ſhews again, that we have no right to except one individual Creature of all thoſe that are fallen into Sin and lie under the Curſe, from the Renovation and final Reſtoration, becauſe it ſays abſolutely, *all*, or *all Things.*

Mark xvi. 15.

And he (Jeſus) *ſaid unto them*, (his Diſciples) *Go ye into all the World, and preach the Goſpel* to every Creature.

THAT is, Go ye forth into all the World, and proclaim, where-ever ye come, the glad Tidings, that

such a Saviour is come, who both can, and really will, in that by God for such Purpose appointed Order of Repentance and Faith, take away Sin and all Wretchednes hanging together with it, from all Creatures laboring under it. And that the Apostles have preached no other but this all Creatures concerning Gospel, St. *Paul* declares in plain Terms, *Col.* i. 23.

II. Now, by what has been said, let all pious Christians, nay, all reasonable Men in the World judge, which Party simpler, and without less Glosses of blind Reason, understand the above cited clear Testimonies, whether that which from thence hopes for a general Restoration of all Things; or that which in a rash manner excludes from the actual pitying Love of God, the universal Reconciliation of Christ, and the final Renovation (which in the said Texts are extended in an unlimited manner over God's whole Creation) many Million Thousands of Creatures?

III. Agreeable to these plain Testimonies, therefore, all Texts of Scripture, which treat of Damnation, for Instance, *Ps.* xl. 15. *Isa.* lxvi. 24. *Mark* ix. 44. *Eccles.* v. 7. *Matth.* iii. 12. *John* iii. 36, &c. must be understood and explained, namely, in such a manner, that indeed all what is said therein, may remain true in its right Order, but by no means be repugnant to that so often declared general Restoration of all Things, as has been shewn above in the eighth Paragraph of Chap. VII. and in the fifth, sixth, seventh, eighth and ninth Paragraphs of the VIIIth Chapter.

IV. Of the Places alledged from holy Scripture againſt the Reſtoration of all Things, and to diſprove eſpecially the Poſſibility of the fallen Angels being ever reſtored, is reckoned none of the leaſt conſiderable that which we find *Heb.* ii. 16. and which in the common *Engliſh* Tranſlation runs thus, *For verily he* (Chriſt) *took not on him the Nature of Angels: but he took on him the Seed of Abraham.* From which Words the Inference is drawn, that ſince Chriſt has not taken on him the Nature of Angels, he conſequently cannot have redeemed and reconciled thoſe of them that did not keep their Principalities, but rebelled againſt their Maker, incurring thereby his Indignation; and that therefore, they being not redeemed nor reconciled by Chriſt, can never be ſaved and reſtored by him. But let me have never ſo much Regard for the Tranſlators of the Bible, yet I muſt own that the rendering of theſe Words in the aforeſaid manner, does not at all expreſs the Meaning of the Original; which better agrees with the following various Reading in the Margin of ſome Bibles, *For verily, he* (Chriſt) *taketh not hold of Angels, but of the Seed of Abraham he taketh hold.*

V. Now Chriſt's *not taking hold of Angels* does no more ſignify *his not taking the Nature of Angels on him*, than his *taking hold of the Seed of Abraham* ſignifies *his taking human Nature on him*: But when it is ſaid of Chriſt in this Place, that *he taketh hold of the Seed of Abraham*, it naturally means, that he chooſeth, appropriateth unto himſelf, and regardeth as his own, and his

peculiar People, the ſpiritual Seed of *Abraham*, (*Gal.* iii. 29.) that is, all Believers from among the *Jews* and *Gentiles*, and that he taketh hold of them as ſomething extraordinary and very precious; that he does not only hold them faſt himſelf, but has alſo recommended them to the particular Care of his heavenly Father, out of whoſe Hands none is able to pluck them, *John* x. 29. Yea, that *he taketh hold* of them by receiving them into his moſt intimate Communion and Fellowſhip, even his ſpiritual Conſanguinity, and *taking them for his Brethren*, according to the foregoing 11, 12, & following 17th Verſes; in making them Joint-Heirs with him, Partakers of his Glory, Kings and Prieſts in the World to come, which God hath not put in Subjection unto the Angels, as we read *ver.* 5. but unto his Son and his firſt-born Brethren; who are alſo called *God's Elect*, *the Bride of Chriſt*. In ſhort, *Chriſt's taking hold of the Seed of Abraham*, proves the Prerogative of the Faithful above all the reſt of God's Creatures both in Heaven and on Earth.

VII. And what is further the Purport of the Words, *He taketh not hold of Angels?* This we may eaſily conceive from what has been ſaid. It is not, as aforeſaid, Chriſt's *not taking upon him an angelical Nature*; but it means briefly, that Chriſt has not choſen the Angels for ſuch high Degrees of Glory as thoſe who among Men believe in him; that they are not of Chriſt's Brethren, nor to have a ſhare in the Government and Prieſthood of the World to come, being only Miniſters of the Heirs of Salvation.

VII. ANOTHER very ſtrong Argument, that this is the moſt natural and unconſtrained Senſe of the above cited Text of Scripture, is becauſe we do not find ſo much as one Place in the whole Bible where by the *Seed of Abraham* is underſtood the *human Nature* or *whole Race of Men* in general: And why ſhould by *Angels* here be meant *the Nature of the Angels* conſidered in itſelf?

VIII. WHAT has been ſaid, I think, is ſufficient to ſhew evidently, that it is not poſſible that from the Text in Queſtion there can be the leaſt Objection raiſed againſt the fallen Angels being at laſt reſtored by Chriſt: And I am of Opinion, that, on the contrary, there is rather hid in it a Proof for their final Reſtoration. For to that exceeding great and more than angelical Glory of Chriſt's Elect in the next World, belongs indiſputably too, that *they ſhall judge Angels*, 1 *Cor.* vi. 3. Which Words Divines commonly underſtand of the Judgments and Puniſhments unto which the Elect will help to condemn the evil Spirits; and which is the true Senſe of that Place, but whether it be the entire one of it, is another Queſtion. Now the Aim of all Puniſhments in the World to come, unto which Chriſt and his Bride will Sentence all Creatures that have rebelled againſt him, is this, that they may humble themſelves before him, and thus be put in a Condition, that at laſt through the Power of his Blood, ſhed for the whole World, and conſequently for all Creatures in which is Sin, they may be cleanſed there-

of, and the diabolical Image deſtroyed in them, and ſo be made ſubject unto God in Truth, as has been ſhewn pretty largely through this whole Treatiſe. Yea, as ſure as God is GOD, that is, eſſentially and unvariably *Love* towards all his Creatures, and is to remain ſuch to all endleſs Eternity, ſo ſurely can all his Judgments have no other Aim but the juſt now mentioned; let People ſay againſt it what they will. And when this Scope of the divine Judgments upon the fallen Angels (after the Example of the proud but afterwards humbled King of *Babylon*, *Dan.* iv. 31, 32, 33, 34. compared with *Iſa.* xii. 14, ſeqq.) will be obtained, as certainly one Day or another it muſt, according to the plain Teſtimony of the Word of God, which ſays *Phil.* ii. 10, 11. that even *all Things under the Earth* (*i. e.* damned Angels and Men, as all Divines underſtand it) *ſhall bow their Knees before Jeſus Chriſt, and confeſs that he is Lord, to the Glory of God the Father*; when, I ſay, this will be accompliſhed, then the fallen Angels will be no longer proud Devils, but humbled Spirits, and truly in ſuch a Condition, that God by the Son of his eternal Love (by whom both the viſible and inviſible Things were created, *Col.* i. 16.) can ſave them from their Perdition. For God's Maxim, which neceſſarily flows from his Being, is once for all, that GOD *reſiſteth the proud* Creatures only, *and giveth Grace to the Humble*, 1 *Pet.* v. 5. and indeed without Reſpect of Perſons, *Rom.* v. 5. be they now called Men or Angels. He loves one Creature as well as another; although he makes of the one a more Glorious Veſſel of his Love than of the other. In this he

cannot be hindered neither by the Multitude nor Heinouſneſs of the Sins before committed by the Creatures. For, *where Sin aboundeth, Grace doth much more abound*, namely then when the Creature penitently acknowledgeth its Sin, and by the embraced Grace of God leaves off ſinning. In fine, it will be done what is ſaid *Rev.* xxi. 5. *God will make all Things*, that are old and ſpoiled, *new again. Theſe Words are true and faithful. Amen.*

CHAP. XIII.

Inquiry, Whether this ſacred Truth may make Men careleſs? Of the excellent Uſefulneſs of it: And what is to be thought of the contrary Doctrine?

I.

THE *right Comprehenſion* of this holy Truth of the Reſtoration of all Things cannot make one ſingle Man careleſs, or give him an occaſion to ſin. For, how can ſuch a Doctrine make one careleſs; which teaches, that the Wrath of God abideth juſt ſo long on a Man as he continueth in Sin; and that with the Growth of Sin in Man, alſo for his Torment, God's Anger inceſſantly more and more grows and increaſes, inſomuch that this tormenting Fire in him cannot be quenched before its Combuſtible, to wit, Sin, is deſtroyed; which Point is the very Heart and Marrow of this Doctrine? If one was to teach, that God

would not punish Men for their Sins in the next World, he would thereby make them careless. But that cannot be said of us, who believe and maintain the blessed Doctrine of the Restoration of all Things in an orthodox manner, and teach with our beloved Lord Jesus, the universal Saviour and Reconciler of the World, that a Man, even for every idle Word, if he does not repent of it in this World, and consequently much more for all other and greater Sins, shall not only suffer a certain and indeed most painful Punishment in the next World, but that also, by the neglecting of this present Time of Grace, he will deprive himself of the Enjoyment of an unspeakable Glory, to wit, of the heavenly Birth-right, or the Joint-Government with Christ in the World to come, and the celestial Priesthood, for ever and ever, so that he will never be able to obtain it again, if even he was to seek carefully with the bittereſt Tears of Repentance * to recover it ; yea, if even all the holy Angels and Elect of God were to make an Intercession for him in this respect, it would be to no Purpose ? Please to read attentively and consider the VIII, IX, and Xth Chapters of this Treatise, and it will preserve you from all Carelesness, if you are not a Reprobate, resisting the Holy Ghost.

* *Heb.* xii. 16, 17. compared with *Gen.* xxvii. 35, seqq. *Prov.* i. 26, seqq. *Luke* xiv. 24. 1 *John* v. 16.

II. But by believing and teaching, that all corrupt Creatures shall at last be made good again, and all what is called Sin, Death, Devil, or Hell, entirely

annihilated, we do no more make Men careleſs, than Chriſt and his Apoſtles made them careleſs, who taught and commanded to teach * the ſame, as in the preceeding Chapter of this little Book has been ſufficiently ſhewn from plain Teſtimonies of God's Word.

* *Mark* xvi. 15. compared with *Col.* i. 23. *Gal.* i. 8, 9.

III. If the terrible Judgments of the next World, wherewith God threatens all obdurate Sinners, were but to laſt ſo long as this ſhort Life-time, it would be a Motive more than ſtrong enough to keep all diſcreet and prudent People from all carnal Security. For what diſcreet Perſon, who had but a little Honeſty left, would chooſe to commit for 20, 30, 40, or 50 Years all imaginable Wickedneſs, if he knew he was at laſt to die an ignominious Death for it, that he was to be hanged, broke on the Wheel, or burnt? Now can the Fear of ſuch a ſhort Puniſhment, the Laſting whereof is altogether diſproportionable to the Laſting of the Sin, in a diſcreet Perſon overcome the Inclination to ſin, or at leaſt in ſome meaſure check him in it; how ſhould it ſtiffen a Man in his Inclination to ſin, when according to Truth, we teach, that a Man, if he does not repent from all his Heart in this Time of Grace, and earneſtly follows Chriſt in Self-Denial and Regeneration, will in the World to come not only be excluded to all endleſs Eternity from all the inexpreſſible Glories annexed to the ſpiritual Birth-right, but that moreover he will be obliged to remain a terribly long

Periodical Eternity, or perhaps all thoſe entire Periods of Time of the next World, that is, many thouſand Years, in the moſt horrid and intolerable Pain, though at laſt, being humbled in a dreadful manner, he may and will, through the endleſs Mercy of God, obtain ſome Grace yet.

IV. An undeniable Inſtance of this afford us the Sinners that periſhed by the Deluge of the firſt World, who were obliged to hold out about two thouſand and five hundred Years in the woful priſon of the firſt Death, before the Goſpel * of God's Grace was anew preached to them by Chriſt. Ah! think but what they muſt have ſuffered during all that terribly long Time? I dare ſay, it has made them loſe the Appetite to ſin. Now, ſince the Pains of the firſt Death are ſo terrible and laſting, how horrid and of what continuance will not be the Pain of the ſecond Death, viz. that of the fiery Lake, which † waits for all ſuch as under the new Covenant turn the Grace of God into Laſciviouſneſs, and make the clear Light of the Goſpel, which did not ſhine ſo bright to Sinners in Time of the Old Teſtament as it does to us, ſubſervient to their Careleſneſs, and to fortify themſelves thereby in their Works of Darkneſs and all manner of Iniquity?

* 1 *Pet.* iii. 19. compared with *ch.* iv. 6. † *Heb.* x. 26, 27, 28, 29.

V. But whoſoever is of Opinion, that, in order to preſerve People from all Careleſneſs, it is neceſſary

to threaten them with ſuch painful Puniſhments as are abſolutely endleſs, and to laſt ſo long as God himſelf, ſuch a one thinks wrong: For that would not be proffering the Truth, (ſee above the I, II, III, and IVth Chapter, &c.) and the Untruth will convert no Man to all Eternity. GOD *ſanctifieth* us only * *through his Truth.* If Chriſt had believed ſuch abſolutely endleſs Puniſhments, he would certainly have preached them to the impenitent Sinners: But we find no where that he has done it. With eternal Puniſhments, indeed, he has threatened them, but what is underſtood by the Word *eternal*, he beſt explains himſelf † ſaying, *Verily, I ſay unto thee, Thou ſhalt by no means come out thence*, (namely, out of the infernal Jail) *till thou haſt paid the uttermoſt Farthing:* Now this does not mean, as long as God is to remain God, but ſhews inconteſtably a certain Term or End of the Confinement in the infernal Priſon, which End will be when the *Payment of the laſt Farthing* or ‡ *Mite* is made, that is, upon the complete ſuffering of all well deſerved Puniſhments for every Sin, of which Men do not repent in this Time of Grace, even idle Words and § bad Thoughts not excepted.

* *John* xvii. 17. † *Matth.* v. 26. ‡ *Luke* xii. 58, 59. compared with *ver.* 47, 48. § *Matth.* xii. 36. 1 *Cor.* iv. 5.

VI. THEREFORE it remains true, that this holy Doctrine of the final Reſtoration of all Things, is rather the moſt effectual Remedy againſt all Careleſneſs, and whoſoever looks rightly into this Truth, it will

moſt powerfully incite him to Repentance and Sanctification.

For, in the *firſt* Place, It demonſtrates the abſolute Neceſſity of Sanctification with the greateſt Emphaſis. See above the IXth Chapter, and eſpecially the 4, 5, 6, and 7th Paragraphs of it.

Secondly, It ſhews the unutterably great Pre-eminence in Glory, which thoſe that ſuffer themſelves to be ſanctified and cleanſed from all Sin in their Life-Time here, will enjoy in the next World above all the reſt who in this Time have neglected their ſanctification. Concerning which, read the Xth Chapter.

Thirdly, It opens moſt perfectly the ſole Source and Spring of all Power to attain unto true Sanctification, by repreſenting according to its Breadth, Height, Depth, and Length, the immenſe Love of God grounded on the everlaſting and eternally efficacious Merits of Chriſt, from which alone flows all Power for the mortifying of Sin and the making of Men godly; and conſequently enables Men by this enlivening Knowledge of the infinite Love of God, to be filled with all the Fulneſs of God, *Eph.* iii. 18, 19.

Fourthly, It baniſhes from the Heart all ſervile or painful Fear, which very much hinders a Man's Progreſs in Chriſtianity, (*Rom.* viii. 15. 1 *John* iv. 18.) and in ſtead of it brings a filial Fear and Love into the Soul. For who would not love ſuch a God, whoſe Love towards all his Creatures is ſo immenſely great, that he cannot reſt, as one might ſay, till he has recovered all what was loſt, and drawn it into the Communion of his Beatitude? And who would not at the

ſame time in a child-like manner fear that God, who, indeed, on the one hand is moſt gracious to ſuch as love him, but alſo, on the other hand, puniſhes without reſpect of Perſon, all ſuch as ſin, and ſo long continues with his Judgments, till the proud and obſtinate Creature humbles itſelf before him, approving of his Puniſhment for its Tranſgreſſion, and ſuffering God's holy Juſtice, as a ſharp two-edged Sword, to cut off and ſevere, in a manner, from it the Filth of Sin? Now, I cannot conceive, how, on the contrary that Doctrine can bring ſuch good Fruits, according to which we are to repreſent God (who is univerſal and eternal Love) to ourſelves as merely endleſs Fury towards moſt of his Creatures, that is, as no God at all. See Chap. I.

Fifthly, It ſhews us the exceeding great Power and Omnipotence of our Saviour Jeſus Chriſt, and thereby exceedingly encourages us in our Combat againſt Sin. For, if in Chriſt we have ſuch a Saviour, who can and at laſt really will eradicate Sin and Death out of all Creatures; why ſhould not this almighty Saviour be alſo able to ſanctify *us* through and through, and to deliver *us* at laſt from all Sin?

VII. In the mean while we muſt allow, that, as every thing which is good, even ſo this holy Truth, may be miſapplied * by the Wicked ſo as to make them careleſs. But this cannot prejudice the Truth itſelf, and that cannot therefore be made an Untruth of: Nay, it will rather ſerve to make the Wicked ſtand the more inexcuſeable in the Day of Judgment, and

vindicate the divine Juſtice in condemning them for not repenting, though the whole Counſel of God was revealed to them. Do not moſt of thoſe that are called Proteſtant Chriſtians, to this Day make a wrong Uſe of the ſacred Goſpel-Doctrines and of Faith ſet forth thereby? But who of the Proteſtant Miniſters will allow that the Doctrine of the Proteſtants is good for nothing, becauſe it is miſapplied?

* 2 *Cor.* ii. 15, 16. *Jude ver.* 4. *Rom.* ii. 4, 5, ſeqq *Ch.* iii. 5-8.

VIII. This holy Truth of the Reſtoration of all Things can deliver Men from all their anxious Scruples about the *univerſal Love*, *Mercy*, *Holineſs*, *Juſtice*, *Omnipotence*, and *Truth* of God, becauſe it repreſents all divine Attributes in the fineſt Harmony. For how can, according to this Doctrine, any body have the leaſt Doubt of God's earneſt Love and Mercy towards all Men, yea, towards all his Creatures in general, that want to be pitied by him, when he hears, that God is not only willing to deliver all from their Miſery, but that at laſt he alſo will actually deliver every one, without Exception, and grant him really to enjoy his tender Mercies? Do not you think, there is a ſufficient Inference to be drawn from this Doctrine, what a holy God that God muſt be, who can have no Communion with any thing that is unholy, and cannot ſuffer the corrupt Creatures to come before his Face till they are moſt perfectly cleanſed from all their Sins, ſo that neither ſpot nor Wrinkle thereof be any more obſerved in them? Ah! how ought Men to uſe

all earneſt Endeavours to be ſanctified by times, in order to be ſoon received into the Communion of this holy God, and not to be ſo long baniſhed from him. And whoſoever further conſiders, with what unſpeakably great Glory this God rewards ſuch as make good Uſe of this preſent Time of Grace, and how ſeverely he puniſhes all impenitent Sinners and Hypocrites, for all their Sins, not the leaſt excepted, both by the firſt and ſecond Death, and indeed in ſuch a manner, that in Proportion and according to the Nature of the Sin, the Severity and Duration of the Puniſhment is moſt exactly ordered, (as Chriſt teaches, *Luke* xii. 47, 48. *Matth.* xi, 22, 24, &c.) and at laſt will ſerve to humble the wicked Creatures to the utmoſt before their Creator, and to diſpoſe them to ſuffer ſin to be entirely ſeparated from them; Whoſoever, I ſay, conſiders this, will own with me, that this God is a moſt juſt God, who loves Righteouſneſs. And muſt not this God alſo be allowed to be almighty, who can in ſuch a manner caſt to the Ground all Creatures that oppoſe him, let them be never ſo ſtrong and numerous, that at laſt they muſt give up the Victory, and with all their Hearts become ſubject to him? And laſtly, if you will alſo be certain, how true the holy Scripture, as the uttered and written Word of God, is, and how every Tittle thereof is to be fulfilled, conſider but the holy Doctrine of the Reſtoration of all Things, and you will ſee how it is nothing elſe than a moſt exact and perfect Fulfilling of the Scriptures, and of every thing what God has manifeſted therein concerning his Love, Mercy, Juſtice, Wiſdom, &c.

IX. By means of this holy Doctrine likewise many Points in Controversy amongst the different Sects of Christendom may be determined and decided, and consequently a good Foundation laid for the uniting of the Christian World, which at present is divided into so many Parties. For Instance, this holy Truth most plainly shews what *God's Punishing Justice* is, namely not a tyrannical Revengefulness, having for Aim nothing else than the Pain of the Creatures, but such a holy Attribute of the supreme God, which is grounded in his eternal Love, and by Virtue whereof he must indeed at last let the disobedient Creatures that will not be ruled by his Spirit, forcibly feel what they choose, or punish them both in this and the next World according to Equity, as long as they continue in their Wickedness; however so, that not the Pain itself, which the creatures feel through their own Fault, much less an endless Duration of such Pain, but an eternal Destruction of Sin, and the entire Separation of it from the Creatures, be the ultimate End of the Punishment, which also at last must be actually obtained. O how venerable does this right Idea of God's Punishing Justice make it to an enlightened Soul! How gladly does the Soul bow under it in this Time of Grace, suffering this holy Justice to mortify all what is Evil, and to sever it from the Soul, though it be painful, so that it may but not experience the Severity of this holy Justice in the next World, when the Fire of the divine Wrath will be all in a Blaze. (See Chap. II.) This holy Doctrine likewise shews the

right Foundation of *divine Election* and *eternal Reprobation*, and demonstrates both to *Lutherans* and *Calvinists* as well wherein each Party is right, as what they want of the full Understanding of this important point. The Doctrine of the *Lutherans* is orthodox which teaches that God with great Earnest will have all Men saved, and that he also really saves those that during this Time of Grace come to believe in Christ, and persevere in Faith, and that from all Eternity he has predestinated them for eternal Life: But it is without Foundation, that therefore they want to exclude to all endless Eternity from all Participation of the divine Mercy, the rest of Men in general that do not belong to those Elect; and this is owing to their not discerning the great Difference between the *Prerogative of the heavenly Birth-right*, to which is annexed an exceeding great Glory, and the *common Portion in the blessed Subjection* in the Kingdom of God. So is also indeed a scriptural Truth what the *Calvinists* teach, that those are actually saved whom God will have saved; But the additional Conclusion is good for nothing, That since few Men *are* saved; consequently God *will have* but the least Number saved; Or, although he does desire the Salvation of all Men (as some among them own) yet, say they, he will not really give Faith to all Men, which in Reality is the same with the former. But the holy Doctrine of the Restoration of all Things shews them, that at last all Men will actually be made subject unto God, and consequently, every one in his Degree, be made happy. Therefore

they must indeed with great Earnest hold fast the aforementioned Truth, but amend the rest of their Doctrine in the following manner, and make this Conclusion, Those which God will have saved, will actually be saved. Now does God plainly declare in his Word, that he will have all Men saved: Therefore will all Men be really saved at last, though indeed in such a manner, that only the Elect will enjoy the Prerogative of the Birth-right, or the Joint-Government with Christ in the World to come, and the rest of Men be forced to undergo first the Judgment of the first and perhaps of the second Death too, and at last, when they are purged from their Sin, be obliged to take up with but a common Portion of Happiness. (See above Chap. III, VI, IX, X, XI.) This sacred Doctrine is further capable to decide the Dispute between us and the *Roman Catholicks* about *Purgatory*: For it shews the Truth of the *Purification of the Souls after the Decease*, in its Purity, without the least Prejudice to the Doctrine of Christ's Merits, or any other important Article of Faith. (See above Chap. IX. and X.) The Truth of the Purification of the Souls in the next World, as far as it is grounded in the holy Scripture, we must necessarily grant the *Roman Catholicks*, if we will convince them of the rest of their Errors with respect to Purgatory; for this we shall never be able to do as long as we deny what the Scripture confirms of it. This Dr. *Luther*, of blessed Memory, did very well observe. For although he had not a perfect Insight into the Truth of the Purification of the Souls after Death, yet he did not absolutely deny it:

(as many of his Followers have taken upon them to do) Since in a certain Place * of his Works, after having rejected the *Popish* Purgatory, he says expressly, that in the mean while he does not think it impossible, that *God should afflict some Souls after their Departure out of this Body*, (namely for their Purification, according to the Import of the Context.) It is likewise known in what manner in the † *Apology of the* Augsburg *Confession* against the *Papists*, is contained that *the Evangelicks* (Lutherans) *do by no means reject the Prayer for the Dead, and in this Point do not at all side with the old Sectarian Aërius.* Now, if they do not reject the Prayer for the Dead, they cannot reject the Purification of the Souls after Death, because it is thereon that such Prayer is grounded.

* *Luther. Tom. Jen. Tom. III. f.* 512. 6. † *Vide Apolog. Aug. Conf. Sect. XIII. de Vocabulis Missae, ubi p. m.* 274. *haec Verba leguntur, Quod vero allegant Adversarii Patres de Oblatione pro Mortuis, scimus, Veteres loqui de Oratione pro Mortuis, quam nos non prohibemus, sed Aplicationem Coenae Domini pro Mortuis ex Opere operato improbamus.* That is, But as to the Adversaries alledging the Fathers concerning the Sacrifice for the Dead, we know that the Ancients speak *of the Prayer for the Dead, which we do not forbid;* but only disapprove of the Lord's Supper being made use of as a meritorious Work for the Dead. Again, *P.* 275. *Epiphanius testatur Aerium sensisse, quod Orationes pro Mortuis sint inutiles. Id reprehendit. Neque nos Aerio patrocinamur.* That is, *Epiphanius* declares, that *Ae-*

rius thought the Prayer for the Dead to be uſeleſs. For that he does reprove him. *Neither are we for Aerius.*

X. THE contrary Doctrine, which is diametrically oppoſite to the bleſſed Reſtoration of all Things, I call chiefly that, according to which people pretend, *that but the ſmalleſt Number, and perhaps not ſo much as the Million thouſandſt Part, of the fallen Creatures will be really brought again to God by the univerſal Redemption of Chriſt, and that the greateſt Part muſt remain in everlaſting Deſtruction ſo long as God will be God.* But be it far from me to impute this Doctrine to all Proteſtants in general: For I am perſuaded, that on the contrary, there is not a ſmall Number among them, who either entirely approve of the bleſſed Doctrine of Reſtoration; or if for the preſent they have not a perfect Knowledge of it, yet underſtand at leaſt ſome Truths relating to it, and do not diſpeople the glorious Kingdom of Chriſt in ſuch a manner as is done by the juſt now mentioned Doctrine. But however, the Number of thoſe being but too great, who with all the Faculties of their Soul ſtick cloſe to the ſaid Doctrine, and in an unjuſtifiable manner cry down the holy Doctrine of the bleſſed Reſtoration as a dangerous and long ago condemned Hereſy, though it does manifeſtly exalt the Majeſty of God in every reſpect, and aims at the entire Deſtruction of the diabolical Empire of Sin. I cannot help, before I come to a Concluſion, to admoniſh and deſire them in a few Words, to take care that their own Doctrine may not be ſuch as they undeſervedly deſcribe our's, and not to be too raſh in

judging and condemning other Servants of Christ with their Doctrine, which they neither understand nor will understand, and which is so far from teaching any thing that is bad, that is speaks of nothing but what is good. I ask them upon their Conscience, whether their above mentioned Doctrine, according to which God and Christ are to have but the smallest Number of Souls for their Share, the most being obliged to remain for ever in the Empire and under the Power of the Devil, I ask them, I say, whether this Doctrine does not make Sin and Darkness stronger and more powerful than God, the Redemption of Christ, and the Light? I dare say, they will not own it, but it is so nevertheless, as has been shewn in different places of this Treatise, especially Chap. XI. They think, indeed that Men can be most effectually roused from the Slumber of their carnal Security, and incited to Repentance, by confining the real Extent of God's Mercy only to this short Life-time, and making it of none Effect and depriving all corrupt Creatures of it after their Decease, to all endless Eternity: But they only imagine and think so; and the effects of their good Intention are but indifferent. For as this Doctrine gives People a Notion that immediately after Death either a full endless Damnation, or the perfect Joys of Heaven are to begin; it makes them think, that if they do but find some good Motions within themselves, not leading a very vicious Life, they must be sufficiently converted, so that it would be impossible for God in the Condition they are in to let them

be damned for ever, but that immediately after their Deceaſe he muſt neceſſarily receive them into Heaven. Therefore they remain indolent in the Exerciſe of their Chriſtian Duties, and their higheſt degree of Perfection is but a Phariſaical Honeſty; but of an earneſt Diligence in Sanctification, or a Cleanſing of themſelves from all Filthineſs of the Fleſh and Spirit they know nothing. And all this is generally occaſioned, when ſuch Teachers, who are mortal Enemies of the bleſſed Reſtoration, at the ſame time condemn and perſecute true Chriſtianity and Piety. Now, as the Doctrine of endleſs Damnation and Torment, is no true Motive for Sanctification, ſo it is likewiſe void of all comfort: For if a Man's Conſcience begins to waken, eſpecially at the End of his Life, when the Devil tries all his Power to bring a Soul to the utmoſt Deſpair, and it begins to ſee that it is not only as bad as the moſt wicked of Men, but as the Devil himſelf, nay, worſe, on account of its having ſo long reſiſted God in his working out of its own Salvation; and that therefore it cannot be ſaved, except the Devil himſelf was to be ſaved; (and that really there is in ſome meaſure a more than diabolical Iniquity in Man, has been ſhewn in another Place of this Treatiſe; for which Reaſon alſo ſome Men, *viz.* the Beaſt and falſe Prophet, will be caſt a thouſand Years ſooner into the fiery Lake than the Devil himſelf, according to *Rev.* xix. 20. compared with *Ch.* xx. 10.) what can the Enemies of the Reſtoration at that Time ſay to ſuch a Soul? Will their Doctrine be able to ſave it from Deſpair? I ſay, No: Is it not the bleſ-

fed Doctrine of the Reſtoration which alone is able to comfort the poor Creature, by repreſenting in the moſt lively manner the Everlaſtingneſs of God's Mercy, and praiſing moſt glorioufly the infinite Power of the Merits of Chriſt, as far ſurpaſſing all the Might of Sin, ſhewing plainly at the ſame time the proper End of all God's Judgments both in this and the next World to be no other than the Deſtruction of Sin and the final and general Well-being of all Creatures, and by declaring moſt comfortably what great an Advantage it will be to the Souls to ſubmit here in this Time under God's holy Juſtice, and to ſuffer themſelves here to be condemned and judged according to their Deſerts, but then at once to ſink down into the Abyſs of the everlaſting Mercy of God and the ever efficacious Merits of Chriſt ? All which can impoſſibly be effected by the common Doctrine of the partial Mercy of God, limited only within the Time of this World, which Doctrine alſo repreſents the Puniſhing Juſtice of God as having for its ultimate End the everlaſting Pain of the wicked Creature, &c. Laſtly, let me aſk, whether the Doctrine oppoſite to that of the bleſſed Reſtoration, does not give occaſion to atheiſtical Minds to that curſed Mockery they make of the Scriptures, nay, to an entire Denying of the Deity ? Since indeed, on the one hand, it ſpeaks of a great many glorious Things in God ; of his univerſal Love, Mercy, Omnipotence, Truth, &c. but, on the other hand mixes ſuch Dogmas with it which in a great meaſure contradict all the former good and glorious Things that were ſpoke in Praiſe of the Godhead, and repre-

ſent God, conſequently, under ſuch a Character as is impoſſible for any reaſonable Man to conceive to be becoming the Deity, and which may eaſily make Men fall entirely into Atheiſm. For Inſtance, it praiſes in God,

Firſt, That he has made many glorious Promiſes in his Word, and that he is to perform great Matters, for Example, that he will *make new again all Things* that are ſpoiled, *that he is* willing *to convert all Men to himſelf, and to ſave them*, as alſo, that he will *deſtroy the whole Kingdom of the Devil, &c.* But at laſt all the great Things that God is to do, means nothing elſe, according to this Doctrine, than that God indeed has promiſed to do all this, but that in Reality but the leaſt Part of it can be fulfilled. See Chap. XII. and the third and fourth Paragraphs of the VIth Chapter.

Secondly, The Doctrine of endleſs Damnation makes alſo many fine Words of God's compaſſionate Heart, and of his univerſal Love and Mercy; but if one comes to examine the Affair cloſely, it amounts to this, *that in Reality God is not ſo merciful and compaſſionate as a ſinful Man.* For Inſtance, *David*, who was a Man as we are, had ſo much Compaſſion with his Son *Abſalom*, that he wiſhed to have died for him, becauſe *Abſalom* died in his Sins, and doubtleſs did not go to a very good Place; 2 *Sam.* xviii. 33. but of our God, who is Love and Mercy itſelf eſſentially, People would have us believe that with the Hour of Death all his Mercy for a Man has ceaſed to all endleſs Eternity. But Jeſus Chriſt himſelf, the eternal Truth, and not our own Reaſon, has taught us to make a quite

different Concluſion, *Matth.* vii. 11. which alſo follows from what the great God declares concerning himſelf, *Jon.* iv. 10, 11.

Thirdly, The before-mentioned Doctrine does likewiſe ſpeak in Praiſe of God, that indeed he hates nothing in his Creatures but only what is evil, to wit, Sin, but loves very much the Creature itſelf, or that which is good, 1 *Tim.* iv. 4. wherefore it is ſaid, that alſo *Diabolus entitative bonus*, or the Devil himſelf, according to his Being, is good, and in ſo far ſomething that is not excluded from the Love of God; but then if it is true, what this Doctrine adds, that GOD by puniſhing of his wicked Creatures has not for his ultimate End and Aim the Recovery and Reſtoration, but the endleſs Torment of the Creature, then no natural Man, who is acute, can poſſibly make any other Concluſion, than that God does not only abhor the Evil, but even that which is good, namely the Creature, or the Work of his Hands; and is it not an eaſy Matter for ſuch a Man by ſo many one another contradicting Dogmas, which are altogether given out for true and ſalutary Words of God, to fall away ſo far as to believe nothing at all for the future of the Word of God? But eternal Glory be to the Moſt-high for having given us to know and to taſte with great Certainty, from his Word, by the Revelation of his good Spirit, his majeſtic, moſt holy, and alone adorable *Being of Love*, out of which, through which, and to which are all Things, whereby we may be moſt powerfully preſerved from all Wickedneſs and Atheiſm of theſe latter abominable Times: Yea, Honour, Glory & Praiſe be to Him for ever and ever, Amen! *FINIS.*

BY the particular request of a number of the Subscribers to this Book, the following

HYMN,

Composed by the late Rev. ELHANAN WINCHESTER, in his last moments, is added.

FAREWELL, dear friends in Christ below,
I bid you all a short adieu;
My time is come, I long to go;
I trust I soon my Lord shall view.

2. I thank you for your kindness shown;
My Jesus will reward you all;
I leave you with the Lord alone,
'Till he from earth your souls shall call.

3. Farewell dear neighbors, brethren, friends,
I hope we soon shall meet with joy;
My heav'nly Father for me sends,
I go where nothing can annoy.

4. Adieu, to you mine enemies,
You that have sought to do me harm;
By slander, envy, rage and lies,
But God upheld me with his arm.

5. I wish you all eternal life,
I owe you not the least ill-will;
My soul is free from wrath and strife,
Though me you hate, I love you still.

6. Adieu, thou sun, ye stars, and moon,

No longer ſhall I need your light ;
My God's my Sun, he makes my noon,
My day ſhall never change to night.

7. Adieu, to all things here below,
Vain world, I leave thy fleeting toys ;
Adieu to ſin, fear, pain and woe,
And welcome bright eternal joys.

8. Temptations, troubles, griefs, adieu ;
Sorrows becloud my face no more :
I go to pleaſures ever new,
Where toils, and ſtrifes, and wars are o'er.

9. Now I have done with earthly things,
And all to come is boundleſs bliſs,
My eager ſpirit ſpreads her wings ;
Jeſus ſays "Come ;" I anſwer "Yes."

10. Weep not dear friends : I tell you all
I go to dwell with Chriſt on high ;
I hear my bleſſed Saviour's call,
And truſting in his promiſe die.

11. Father, I come to thee above,
All things below I leave behind ;
The fountain of eternal love
Is open'd to my joyful mind.

12. Eternity ! tranſporting ſound !
While God exiſts my heav'n remains !
Fullneſs of joy that knows no bound
Shall make my ſoul forget her pains.

FINIS.

Roger Gordrich

Roger Gordrich

Sein Buch

1835